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ABSTRACT

This manual examines peace and justice themes with an interfaith focus. Each unit begins with an overview of the unit, the teaching procedure suggested for the unit and helpful resources noted. The volume contains the following units: (1) "Of Dreams and Vision"; (2) "The Prophets: Bearers of the Vision"; (3) "Faith and Culture Contrasts"; (4) "Making the Connections: Social Analysis, Social Sin, and Social Change"; (5) "Reconciliation: Turning Enemies and Strangers into Friends"; (6) "Interracial Reconciliation"; (7) "Interreligious Reconciliation"; (8) "International Reconciliation"; (9) "Conscientious Decision-Making about War and Peace Issues"; (10) "Solidarity with the Poor"; and (11) "Reconciliation with the Earth." Seven appendices conclude the document. (EH)

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Educating for Peace and Justice

Religious Dimensions

Grades 7 – 12

SO 026 048

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EDUCATING FOR PEACE AND JUSTICE: RELIGIOUS DIMENSIONS

GRADES 7-12

by James McGinnis

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Preface to the New (8th) Edition

It has been seven years since we last updated our teacher's manuals. Several major developments in our work as well as in the world have led to major changes (improvements we believe) in this volume:

1. **Spiritually based and more fully interfaith**

   Each year it becomes more obvious that our peace and justice efforts must be rooted in our faith, in an ever deepening spirituality. We think biblical reflection and prayer should become an explicit part of our classroom teaching as well as activities and reflection outside the classroom. Thus, each unit offers some biblical reflection and encourages students to pray and journal about their study and experiences. A lengthy Appendix of prayers and worship services draws especially from Christian and Jewish traditions, thanks to contributions from Rabbi Susan Talve of St. Louis and Arthur Waskow of the Shalom Center in Philadelphia, but with some Islamic, Hindu, and Baha'i sources as well.

2. **Rooted in relationships**

   The methodology of "awareness to concern to action" outlined in TOWARD COMPASSIONATE AND COURAGEOUS ACTION stresses the need to develop compassionate concern in students if they are to be moved to action. The key ingredient in this process is relationship. The more that we and our students are personally connected to the people and issues we are studying, the more likely it is that our study will be fruitful in long-term compassionate and courageous action. The uniqueness of this manual is primarily in the various 12-step processes in each of the units, designed to promote a personal relationship or friendship with the persons or groups involved. In the units on reconciliation, there are 12-step processes for interpersonal, interracial, interreligious, and international reconciliation. There are similar 12-step processes in both the "Solidarity with the Poor" and "Reconciliation with the Earth" units. These add a special dose of vitality and creativity and involve the heart as much as the head in the educational process. Note: These processes bear no relationship to the 12-Step processes for dealing with addictive behaviors.

3. **More affective in its methodology**

   Relationships involve the emotions as well as the head. Many of the steps in the 12-step processes involve the emotions and the senses — seeing, touching, singing, dancing. Furthermore, educational research is making it clearer to teachers that people learn in different ways — for instance, some are visual learners, others audio, others kinesthetic (doing). Besides a continuing emphasis on audio-visuals, this manual integrates much more music and artistic activities than previous editions.

4. **Leading to structural analysis and action for justice**

   It is our experience that adults as well as students generally do not pursue structural analysis (searching for root or systemic causes for social injustices) and engage in social change actions (addressing these root causes — challenging policies and institutions) without some personal connections with these issues. So each of the 12-step processes encourages both the works of justice and the works of mercy. Some of the questions following quotations from many of the "prophets" in these units raise causal issues and can lead to more systematic structural analysis.

5. **Addressing racial justice and interracial reconciliation**

   No social evil or "-ism" more threatens the realization of God's Beloved Community than racism. Both nationally and internationally, racism continues to build barriers that make the realization of peace and justice impossible. In this volume, it is treated primarily as it is experienced in the United States, with South Africa offered as an international example.

6. **Addressing the care for the earth as well as peace and justice**

   Coinciding with the World Council of Churches emphasis for the 1990s on "Justice, Peace, and the Integrity of Creation" and the growing awareness worldwide of the essential connections among these three issues/values, this manual includes a major unit on the environment — "Reconciliation with the Earth". It does not pretend to be a complete course or program in earth education, but it does offer a significant start in this direction and offers in its 12-step process the kind of combination of goals and activities that we think should be part of all earth education programs.

How to Use This Manual

A. Ways of using the Manual

1. Alone

There is enough in each unit for meaningful consideration of that topic. The sequence of themes is logical and effective (see section B for the rationale). The student pages provide engaging readings and processes for senior high students especially. They are marked with an "SP" next to the page number and can be duplicated without permission. They generally ask questions in relation to the reading, Biblical passages, quotations from the various prophets considered, and steps in the various 12-step processes presented. Resources and additional activity possibilities for the steps in these processes are given in the teacher pages that precede the student pages.

2. With music

As noted in the Preface and also on p. 6 below, there are several tapes of music we highly recommend for more effectively communicating with teens on these issues. They add motivation, interest, content, enjoyment and affectivity to the program. While all three are highly desirable, JOURNEY WITH JUSTICE by Jude and Doug Krehbiel is the most desirable, if only one can be afforded.

3. As a supplement to other high school peace and justice texts and programs

Because of its truly unique features — the interfaith dimension, the 12-step processes for developing relationships around the issues, the strong spiritual and social action dimensions, the extensive profiles of contemporary prophets, the musical and other affective dimensions, and the extensive invitations to students to interact with the reading and activities — this manual is a wonderful complement to all of the existing high school peace and justice texts, especially those being used in Catholic schools and religious education programs. Teachers using any of the following will especially find this manual a helpful addition to their course:

— Ronald Wilkins & Veronica Grover, ACHIEVING SOCIAL JUSTICE (Wm. C. Brown, P.O. Box 539, Dubuque, IA 1987)

— Joseph Stoutzenberger, THE CHRISTIAN CALL TO JUSTICE AND PEACE (St. Mary's Press, Winona, MN; 1987)

— Louise Marie Prochaska, SND, PEACE THROUGH JUSTICE (Benziger Publishing Co., Mission Hills, CA; 1983) as well as Benziger's new 1992 curriculum.

— JUSTICE AND PEACE AND ME, a 1990 6-unit program for teens from Hi-Time, a Catholic youth ministry resource group (Box 13337, Milwaukee, WI 53213).

— SHALOM LIFESTYLES - WHOLE PEOPLE, WHOLE EARTH, a creative 1992 16-session teen program with stimulating video segments and worksheets for each session (Mennonite Media Productions, 1251 Virginia Ave., Harrisonburg, VA 22801; 800-999-3534.

The inexpensiveness of this manual also makes it attractive for such programs/courses, especially since the student pages can be duplicated. No additional student text is necessary.

B. Rationale and Outline for the Contents

1. The Vision

The progression of themes in this manual begins with the vision. My own vision is presented in the article "We Are A Rainbow People" in the Appendix. Other vision expressions come in different modes (prose, art, song, symbol) and by young people as well as adults. This unit can be expanded with the section on "The Meaning of Peace and Justice", where the values of peace and justice are defined and illustrated to help teachers and students get a clear sense of the basic values underlying this manual. This background and various visions are meant to help students articulate some of their own incipient vision at the beginning of their study. Hopefully they will be invited to revise that vision at the end as well.

2. Bearers of the Vision

Unit 2 on "The Prophets" examines the historical bearers of this vision — the peace and justice message of the Hebrew prophets, of contemporary prophets, and how we as individuals teachers and students and our religious schools can be prophetic, i.e., bearers of the vision. It provides an important framework for considering the various contemporary "prophets for peace", "prophets for the poor", and "prophets for the earth" in the "Living the Vision" units in this manual.

3. Competing Visions

Unit 3 on "Faith and Cultural Contrasts" examines competing visions coming from the cultures in which we live, particularly in relatively affluent urban North America. These powerful competing visions often distort the prophetic religious vision and make it difficult for young and old alike to live truly integrated (whole), prophetic lives.

4. Making the Connections

This unit focuses on the connections among the three issues that follow, as a way of providing at least some initial social analysis. It offers several social analyses of this moment in history and challenges students to critique these views. It puts these issues in a religious context, looking at the various "-isms" (racism, sexism, militarism, materialism) as examples of the"social sin" segment of this unit.

5. Living the Vision

The remaining units present ways of living out the vision concretely in our North American societies, though most of the suggestions are applicable to other "First World" societies.

a. Unit 5 on "Reconciliation — Turning Enemies and Strangers into Friends" presents religious reflection on the general theme and the outline of the general 12-step process of reconciliation.

b. Unit 6 on "Interracial Reconciliation" applies this process to challenging racism in the US and promoting multicultural education and a multiracial society. More extensive treatment of this issue is available in the 1993 EDUCATING FOR A JUST SOCIETY volume in this set of teacher manuals .

c. Unit 7 on "Interreligious Reconciliation" applies this process to the relationship between Christians and Jews, with some references to Islam and other faith traditions.

d. Unit 8 on "International Reconciliation" touches on several areas where reconciliation is desperately needed — the Middle East, South Africa, and Northern Ireland — through a study of at least one "Prophets for Peace" in that area. Each of these issue units has such a section, featuring mostly contemporary prophets whose words (several quotations provided, along with discussion questions) and deeds are sources of insight and inspiration for students, as they make decisions about how they are going to act on the issue being considered. Updated units on US-Russian reconciliation are offered in the RELIGIOUS DIMENSIONS: K-6 volume and with the GLOBAL DIMENSIONS volume.

e. Unit 9 on "Conscientious Decision-Making" extends the international reconciliation example into the issues of military service and war taxes, as dimensions of the "Peace and War" issue. Young men and women have to make momentous decisions on these issues by the time they are 18 and rarely is adequate help provided for such decisions of conscience. This unit is designed to help students begin to make conscientious decisions on these issues, rather than try to convince them of the "rightness" of one of the options. Hopefully the insights, processes, and resources can be applied to other areas of conscience.

f. Unit 10 on "Solidarity with the Poor" focuses on issues of economic justice, in our own country as well as in the developing world (what some still call the "Third World"). It provides a 12-step process for turning "solidarity" from a nice word to a personal reality, challenging students to embrace the works of mercy and the works of justice. Again, a number of "Prophets for the Poor" provide insight and inspiration. This unit can be used in conjunction with "Service Programs", recommendations for which are presented in the Appendix, pp. 187–192.

g. Unit 11 on "Reconciliation with the Earth" is a mini-course on earth education, with an emphasis on growing in appreciation of creation and initial ways of caring for it more personally and effectively. The various "Prophets for the Earth" challenge both our thinking and our actions.

6. **Prayers, Worship Services, and Church Documents**

The Appendix presents a variety of prayers and worship services, primarily from the Christian and Jewish traditions. Reflecting or praying out of different faith traditions is not primarily an exercise of intellectual curiosity but an experience of inspirational enrichment. It helps us become those more inclusive reflections or images of God's Wholeness, more "Rainbow People". The summaries of three Catholic documents can be used in conjunction with units 6, 9 and 10. While these are not always the most exciting reading for students, they are important sources of reflection and insight for older students.

C. Methodological options and beginning the course/program

1. Read the TOWARD COMPASSIONATE AND COURAGEOUS ACTION booklet to understand the process as well as the content for this manual.

2. With the "Friendship Booklets" and "Prophet Profiles" (see below), there are a number of possibilities, depending on how many of the issue units you are using, how many students there are in your course/program, and how much your students are capable of. Options include:

— having students do their project(s) alone or in small groups;

— having students do both a "Friendship Booklet" and a "Prophet" profile or just one;

— limiting the "Prophet Profile" research projects to just the prophets themselves, or to the prophets and also how the students can be more fully involved themselves, or include something on the issue or situation itself in which the particular prophet is involved;

— having students present their projects to the whole class during the final week(s) of the course/program, perhaps using some of the activities suggested to teachers for each of the "prophets", or just turning them in for your evaluation;

— considering as a whole class only one or two of the prophets for each of the issue units, with you determining which activities to use for this study.

D. Personalizing the Issues — Friendship Booklets

The overall goal of this volume is to help students increase their understanding of, kinship with, and action on behalf of others — especially enemies and strangers, the economically poor, and the earth itself. Each of the issue units has a 12-step process designed to lead students beyond knowing how to turn enemies into friends — to create interracial and/or interreligious friendships, to live in solidarity with the poor, to become friends with the earth.

1. In the ENEMIES (OR STRANGERS) INTO FRIENDS book, students are encouraged to work on one "enemy" or "stranger" relationship, either a personal relationship in need of reconciliation or a community or global relationship (e.g. people of another race, religion, nation). Students are asked to do the 12 steps outlined in the unit and record these experiences in their booklet (facts and/or stories about the person/group, mementos of activities, letters, pictures, personal reflections, etc.).

2. With the unit on "Solidarity with the Poor", students are encouraged to choose one economically poor person or group (school, village, church, mission in the "Third World" or their own country) with whom to live more in solidarity and hopefully become friends. They use their booklet as a way of recording, remembering, and sharing their experiences of as many of the 12 steps outlined in the unit as they incorporate into their project. They might consider making a duplicate copy of the booklet for their new partner/friend. The booklet might be entitled MY SOLIDARITY [or FRIENDSHIP] WITH ... book.

3. In the I LOVE THE EARTH book for the unit on "Reconciliation with the Earth", students are similarly asked to record their experiences of the 12 steps in their growing friendship with the earth. While each of the booklets might be loose-leaf to permit expanding over time, this would be especially appropriate of their earth friendship, which hopefully will extend a lifetime.

We would encourage you and your students to be as creative about this project possibility and the 12 steps themselves. Encourage them to come up with additional steps and design their own ways of personalizing the issues if these booklets don't appeal to some of them. But we strongly urge you not to let them make the study of these issues a cognitive experience only.

E. Personalizing the Issues — Prophet Profiles

1. Introduction

Research into the historical development and current state of different issues and situations is made more concrete and generally more interesting by including a study of a key person involved. This is particularly true if inspiration and action are part of the goal for the study.

2. What could be included in your project

— Give a brief history of the issue or situation the person is involved in, if appropriate; include some of the causes of the problem as well as some basic facts, perhaps also how this issue or situation is related to other issues or situations you are studying;

— Describe the current state of the issue or situation;

— Show how it is being described in the media, both the mainstream media (national and local network news, local newspapers, popular news magazines, etc.) and in alternative sources of information (newspapers like the GUARDIAN or THE NATIONAL CATHOLIC REPORTER, magazines like SOJOURNERS, media sources like National Public Radio, or by the specific organizations and publications listed with each of the "prophets");

— Describe how your prophet is or was involved in the issue or situation and in what specific ways you see them as a "prophet" in this issue or situation;

— Describe how others (locally and/or nationally) are involved in this issue or situation (you might want to interview someone locally);

— Describe how you can relate to this issue or situation, using as many of the 12 steps in the process you learned for relating to this issue or situation as are appropriate;

— Decide how you want to present this project to others — as a written report or oral presentation to your class or youth group or parent-teacher association, as a collage (of pictures, maps, articles) for display, with a speaker, with a song, in an album, in some form of drama that would include your prophet as an actor using statements from his/her writings or speeches, as a letter to an editor to a local or school newspaper inviting others to action, or as a combination of several of these;

— Decide what else you want to do about the issue or situation and do it; perhaps invite others to join you in the action;

— Reflect on all this in your journal and pray about it.

F. Important Resources to Supplement This Manual

1. Music

As mentioned earlier, music has a powerful effect on many people. It inspires. It helps the memory — put a value or concept into a song and students will likely remember it. Three cassette tapes might be especially helpful:

— Jude and Doug Krehbiel, JOURNEY WITH JUSTICE (see pp. 12 and 16 for description and excerpts), $10 plus mailing, from the Institute for Peace and Justice.

— Jim and Jean Strathdee, JUBILEE (see pp. 12 and 16 for description and excerpts), also $10.00 plus mailing, from IPJ.

— Susan Stark, RAINBOW PEOPLE (see the "We Are a Rainbow People" article in the Appendix), also $10.00, plus mailing, from IPJ.

2. Audio-Visual Centers

- Church World Service/Film Library (P.O. Box 968, Elkhart, IN 46515-0968; 219-264-3102), with more than 300 videos, films, slide shows, it is the largest free (pay return postage only!) AV source on peace and justice issues; catalog available upon request. It is abbreviated in the Resource sections as "CWS".
- Peace Resource Center (Pyle Center, Box 1183, Wilmington College, Wilmington, OH 45177; 513-382-5338) has almost 200 AVs, mostly on global peace issues, including the wonderful Hiroshima/Nagasaki Memorial Collection. Rentals are quite reasonable. A catalog of books as well as the AV catalog are available upon request. It is abbreviated in the Resource sections as "PRC"

Other major sources of AVs recommended in this volume include

- Anti-Defamation League of B'nai B'rith (823 UN Plaza, New York, NY 10017; 212-490-2525)
- Council on Interracial Books for Children (1841 Broadway, New York, NY 10025)
- EcuFilm (810 12th Ave. South, Nashville, TN 37203; 800-251-4091), an ecumenical film/video distribution service.
- Franciscan Communications/Teleketics (1229 W. Santee St., Los Angeles, CA 90015)
- Maryknoll World Films (Maryknoll, NY 10545; 800-227-8523)
- Mass Media Ministries (2116 N. Charles St., Baltimore, MD 21218)
- Social Studies School Service (10200 Jefferson Blvd., P.O. Box 802, Culver City, CA 90232-0802; 800-421-4246)
- Video Project, "films and videos for a safe and sustainable world" (5332 College Ave., Suite 101, Oakland, CA 94618; 415-655-9050)
- Wm C. Brown/ROA (P.O. Box 539, Dubuque, IA 52001)

About the Authors and Other Major Contributors

James McGinnis is director of the Institute for Peace and Justice, which he founded in 1970. He and his wife Kathleen co-coordinate the Parenting for Peace and Justice Network and have three young adult children. He has written many books for families, religious and public school educators, and religious leaders and groups, and has developed a ministry as "Francis the Clown" which he does with schools, churches, and community groups, as well as in shelters and nursing homes.

Judy Thais is a dedicated and creative high school teacher — more than 10 years as a Catholic school religion teacher, plus additional years as a public school English teacher. She is a parent of four grown children, a peace activist in her home city of Memphis, Tennessee, and generous contributor and reviewer of this manual.

Susan Talve is a Jewish rabbi, serving a progressive Jewish congregation in the city of St. Louis. She is the mother of three young children, participates in creative song/story/dance programs with her rabbi husband Jim Goodman, and is active in a variety of interfaith peace and justice coalitions and programs in the St. Louis area.

Jude and Doug Krehbiel, Mennonites from Newton, Kansas, make up the musical duo Road Less Travelled. The Krehbiels' sum up their vision in these words: "We strive to show true compassion to those in need... to live as harmoniously as possible with God's creation... to present Christ's message of peace and unity." They write and perform folk/rock music that includes humor and drama, and they live their music. They graciously gave permission to quote their lyrics on pp. 16, 47, and 134.

Jim and Jean Strathdee have stood "in defense of creation" for at least two decades, as parents, musicians, peace activists. Their music is widely appreciated in Christian churches throughout North America and they have taken it to Central America as well. They also graciously gave permission to quote their lyrics on p. 16.

Connie Mutel is a mother and ecologist who contributed greatly to the unit on "Reconciliation with the Earth". Living in rural Iowa, she practices what she teaches and has spearheaded the formation of ZEST (Zion Environmental Stewardship Task Force) in her Zion Lutheran Congregation.

Arthur Waskow, director of the Shalom Center (see p. 156) gave permission to quote from his manual, THE PEACE PAPERS, the pieces on pp. 157–161.

Linking Action & Activities with the Actions of Others

One way to make "peace, justice, and the integrity of creation" more inspiring, relevant, and effective is to link the study, activities and actions as much as possible with what people committed to these issues are doing. This involves a number of calendars, secular and religious. Here are some possibilities for timeliness:

- January 1 – World Day of Prayer for Peace
- January 15 – Martin Luther King's birthday
- End of January-early February – 10 Days for World Development (contact them at 85 St. Clair Ave East, Toronto, Ontario, Canada M4T 1M8; 416-922-0591)
- February – US Black History month
- February 16-22 – Brotherhood/Sisterhood Week (US; contact National Conference of Christians and Jews, 71 Fifth Ave, New York, NY 10003
- February 19 – Japanese American Day of Remembrance
- March – beginning of the (4-week) Moslem celebration of Ramadan
- March 8 – UN International Women's Day
- March 24 – Archbishop Romero's assassination and "Central America Week" (contact the Interreligious Task Force on Central America, 475 Riverside Dr., New York, NY 10115; 212-870-3383)
- April – generally includes Passover and Holy Week
- April 30 – Holocaust Remembrance Day (Yom HaShoah)
- April 26 - May 2 – National (US) Farm Worker Week (contact National Farm Worker Ministry, 111-A Fairmont Ave., Oakland, CA 94611)
- May 15 – International Conscientious Objectors' Day
- May, last Monday – US Memorial Day
- June, first weekend – UN International Environmental Sabbath
- June 16 – South Africa justice observance of anniversaries of the massacres at Soweto, 1976 (also Sharpeville, 1960)
- August 6 – Hiroshima Day observances
- September 27 and/or October 12 – Native American Day (UN observance to balance Columbus Day)
- October 2 – Gandhi's birthday
- October 4 – Francis of Assisi's feast
- October 16 – World Food Day (World Food Day Office, 1001 22nd St. NW, Washington, DC 20437)
- October 16-24 – Peace with Justice Week
- October 25 – United Nations Day
- Sometime in the Fall – Jewish celebration of Sukkot (see pp. 121-2)
- November 8 and 29 – Dorothy Day's birthday and death
- November 11 – US Veterans' Day and feast of St. Martin of Tours (Roman soldier who becomes a Christian pacifist serving the poor)
- November 29 – UN International Day of Solidarity with the Palestinian People
- December 2 – Anniversary of the 4 US women martyrs in El Salvador
- December 10 – Human Rights Week (Human Rights Office, National Council of Churches, 475 Riverside Dr., New York, NY 10115; 212-870-2424)
- December 12 – Our Lady of Guadalupe (see p. 76)
- Mid-December – Hanukkah (see p. 159-160)
- December 17-24 – Las Posadas (see p. 76)
- December 25 – Christmas
- December 26-January 1 – Kwanza (see p. 74)

Unit 1: Of Dreams and Vision

INTRODUCTION

A. Teacher Overview

As pointed out in the Introduction, we all need some kind of vision to organize our thinking and to help make sense out of all the disparate data and events that confront us, to carry us through times of discouragement, and to inspire us to more compassionate and courageous action. This unit provides a number of specific visions articulated in a variety of ways. Depending on time and age, you can expose your students to all or just some of them. The essential steps are #1, #2, and #4. Steps #3, #5, #6, and #7 are more optional, enriching the experience of this unit, in terms of both understanding and enjoyment. Step #8 is a more conceptual option, depending on whether you think your students need a more systematic understanding of the terms "peace" and "justice" before proceeding into this whole study. It would be good to return to this unit at the end of your course, inviting students to refine their vision in light of all they learned. This refinement might take the form of some kind of "pledge" like the "Shakertown Pledge" (see p. 13)

B. Process

1. Experience each expression of vision. Have students read, listen, or view each expression individually. In small groups and/or as a whole group, identify the major elements of each vision, what the author means, and see if there are any clarification questions (what the author means).

2. Evaluate each vision or set of visions by having students consider the following questions:

   — What specific elements do you agree with or relate positively to?

   — What specific elements do you disagree with or relate negatively to?

   — What specific elements do you have questions about?

   — How well do you like this particular way of expressing one's vision?

   Have students collect their answers in some kind of journal or notebook, perhaps one page entitled "Elements I agree with", a second "Elements I disagree with" and a third "Elements I have questions about". This should better enable them to incorporate these elements, especially the first page, into the articulation of their own vision.

3. Find other expressions of vision with each category, i.e., other statements of vision, songs, artistic expressions, etc. For other written expression of vision, see the unit on "Faith and Culture Contrasts", especially for the vision of Jesus, and the various "prophets for peace, for the poor, and for the earth".

4. Express their own vision — in the mode of expression each finds most helpful.

5. Share their vision with at least one other person. This helps each student better understand or clarify their own vision, providing an opportunity for some refining that vision, depending on the feedback. Sharing can also be mutually edifying and can promote cooperation and contribute to a sense of community in the class.

6. Share with the whole class. Time probably prohibits a verbal presentation by each student, but perhaps the vision expressions can be posted in some way, especially the visual or written ones.

7. Create a group vision. This might best be done at the conclusion of the whole course/study, but could also be done initially and serve as a basis for comparison at the end. Options for a group expression include:

   — A banner with a single symbol or visual that expresses a vision shared by all the students or a collection of several different visions representing the differences within the class;

   — A group song or chant that has a number of verses incorporating the major elements of the various visions in the class, but with a refrain that everyone agrees with. The refrain might come from an existing song, with students adding their verses;

   — A class play or skit.

8. Reflect on the meaning of "peace" and "justice" (see pp. 17ff).

C. **Some Biblical Resources on Shalom, Peace, & Justice**

1. Ulrich Duchrow and Gerhard Liedke, SHALOM: BIBLICAL PERSPECTIVES ON CREATION, JUSTICE & PEACE (World Council of Churches, 150 route de Ferney, 1211 Geneva 2, Switzerland; 1989; 198 pp), more thorough but more difficult than the next two.
2. Lois Barrett, DOING WHAT IS RIGHT: WHAT THE BIBLE SAYS ABOUT COVENANT AND JUSTICE (Herald Press, 616 Walnut Ave., Scottdale, PA 15683; 1989; 94 pp) — the justice of Yahweh and Jesus in contrast with Western affluent versions.
3. Dorothy Yoder Nyce, JESUS' CLEAR CALL TO JUSTICE (Herald Press, 1990; 95 pp), also part of the 10-book "Peace and Justice Series" on reconciliation, war, justice, and other life issues.

CONSIDER THE VISION OF OTHERS

A. **Introduction.** There are many ways of articulating one's vision. In the student pages below, students are presented several expressions of "vision" from a variety of sources. They are asked to answer the questions listed in the "Process" above in step #3.

B. **The Various Expressions of Vision**

1. **For the vision of Jesus**, see p. 45.
2. **For the vision of the Hebrew prophets**, see Unit 2, Part I and the excerpts from Amos and Isaiah.
3. For **"A Junior High's Peace Treaty"**, from the 7th grade class at Palms Junior High School in West Los Angeles, CA, see the K-6 volume. Your class might want to write its own "Peace Treaty" either at the beginning of this study or as one of the ways of concluding their study.
4. **"We Are A Rainbow People"** (in the Appendix) This is a more formal expression of my own vision, rooted in my understanding of the Jewish and Christian scriptures. Because it introduces each of the major themes/units in this study, it is especially important for students to read and discuss it. For a fuller exposition of this vision and journey — its biblical roots and its expression in terms of prayer, worship, life-style, service and social action, see James McGinnis, THE JOURNEY INTO COMPASSION: A SPIRITUALITY FOR THE LONG HAUL (New York: Crossroads, 1989).
5. **"The Shakertown Pledge"** In 1973, a group of religious retreat-center directors formulated the pledge during their gathering at a Shaker village near Lexington, KY. You might consider inviting students to do one of their own as a conclusion to their study. At this point, it would be good to introduce them to this idea by sharing this pledge and asking them to evaluate it, using the questions following the Pledge.
6. **"Fourfold Song"** This very different Jewish expression of vision by Abraham Isaac Kook is part of the "LET US MAKE PEACE" Curriculum for Jewish Schools by Lyn Fine, published by the Coalition for the Advancement of Jewish Education and The Shalom Center, and reprinted with their permission. In terms of activities, the authors suggest:

   — reading the passage a second time, pausing after each paragraph for discussion. Discussion questions are provided after each paragraph.

   — chanting or singing in circles: Have students arrange themselves in four concentric circles, perhaps with only a single person in the middle. Have this person or innermost circle begin to chant "Shalom", holding the last syllable as long as possible before repeating it. After a few times, the next circle will join, then the next, etc., each circle representing a dimension of the fourfold song. An alternative to chanting "Shalom" would be to sing the simple song "Shalom Chaverim" (see p. 84) in both English and Hebrew.

   — discussing the word "Shalom": Write the word "Shalom" on the blackboard or newsprint and ask students to name all the ingredients or meanings that go into this Hebrew word for "wholeness" (its root is "Shalem", meaning "wholeness"). You might use some passages from the Hebrew scriptures (see Unit 2 on "The Prophets" for suggestions) to enrich the brainstorming, once students exhaust their own understandings.

7. **Some fictional expressions of vision.** Depending on time and student interest, especially with junior high students, you might want to include several fictional expressions of vision. These could be optional individual student reading projects or activities you do with the whole class. Some of my favorites include the following.

   — Forrest Carter, THE EDUCATION OF LITTLE TREE (Albuquerque: University of New Mexico Press, 1986) is the touching autobiography of a young Cherokee boy being raised by his grandparents. A Native American vision of life is presented simply so that readers of all ages can appreciate it. His short boarding school experience offers a striking contrast between one form of US education and a more "natural" way. While there is question about the Cherokee heritage of the author, Native Americans continue to support the book as an accurate description of Cherokee values and ways.

   — Sarah Pirtle, AN OUTBREAK OF PEACE (New Society Publishers, P.O. Box 582, Santa Cruz, CA 95061) offers a young teenager's experience of peacemaking in all its senses — interracial as well as international, justice and the environment as well as peace, with lots of suggestions for action; for all readers junior high and older.

   — KARATE KID II. This major motion picture and video offers an attractive vision of "enemy love" — how the admired karate instructor overcomes the hatred of a lifelong enemy by an act of loving service.

   — PEACE CHILD. This play and program has been presented throughout the world, offering teenagers the opportunity to experience peacemaking with teens from other countries and cultures. Scripts have included US-Russian friendship, the struggle for justice and peace in Central America and in US cities as well. Contact the Peace Child Foundation (3977 Chain Bridge Rd., Suite 204, Fairfax, VA 22030) for information on the play, a video called INTRODUCING PEACE CHILD, and how your community might be able to participate in it. Teddy Milne, KIDS WHO HAVE MADE A DIFFERENCE (see p. 62), has a collection of beautiful reflections from children participants in the play.

8. **Symbolic expressions of vision.** Using the student pages below, have students compare the author's Christian symbol with the picture of the Jewish sukkah. This temporary and simply made shelter symbolizing our connectedness with the earth (especially at fall harvest time), with the poor who often do not have even such a simple shelter, and our insecurity in a nuclear age (no fall-out shelter can protect us) links all three of the issue areas of this manual (see pp. 157–158), for further explanation and a service for the Jewish celebration of Sukkot). Have students identify what they see in the symbols before evaluating them. Then have students examine other popular religious symbols, including:

   — The rainbow sign (see the symbol in the "We Are A Rainbow People" article): God's covenant never again to destroy the earth with a flood. (see pp. 139-140, for a Jewish reflection on this as the basis for several lessons on the environment and nuclear weapons)

   — The dove and olive branch: The dove, one of the first birds domesticated by humans, has always been a symbol of gentleness, innocence, and peace. The olive branch was carried by the dove back to the ark of Noah. The branch symbolized God's reconciliation with humanity in letting the flood waters subside and vegetation grow again on the earth. (see Genesis 8:6-12)

   — The lion with the lamb: a biblical symbol of the reconciliation of enemies and the protection rather than the destruction of the weak by the strong. (see Isaiah 11:6-7)

   — The Native American peace pipe or calumet: an ancient symbol representing "the integration of the individual with the totality, in the fist of the Great Spirit."

   If you want to extend this reflection to include some popular non-religious symbols, you could start with national symbols like national flags and monuments (e.g. Statue of Liberty for US citizens). But because these are considered as an integral part of the unit on "Faith and Cultural Contrasts", you don't need to do them at this point.

9. **Musical expressions of vision.** Songs are such a vehicle for values and vision for youth. Besides the ones included in this volume, you might consult the POP HITS CHARTS in the quarterly publication MUSIC COUNTDOWN, from Don Kimball, popular youth ministry leader. Subscribe through Cornerstone Media, P.O. Box 6236, Santa Rosa, CA 95406.

   — JOURNEY WITH JUSTICE by Jude and Doug Krehbiel as part of the JOURNEY WITH JUSTICE curriculum for youth. The ten songs on this prophetic audio cassette offer engaging music for youth and a clear vision rooted in Jewish and Christian scriptures. There is inspiration to action ("I'm Only One"), applied to solidarity with the poor ("Plant Compassion" and "My Choice") and to the earth ("O Yahweh" and "Genesis 1:28). There are good faith and cultural contrasts ("Road Less Travelled"; "Gettin' Nowhere Fast"; "Buy, Buy, Buy"; "Laughing at the Lies"; "Turn It Around"). "Clear to Me" is good for the connections between all the issues. To further sample the vision of these two Mennonite musicians, have students reflect on excerpts from "Road Less Travelled" below. See other excerpts from this tape on pp. 16 and 47.

   — JUBILEE by Jim and Jean Strathdee is another prophetic audio cassette, with 14 songs expressing the same overall Jewish-Christian vision as this manual, with melodies especially inspiring to adults but not unattractive to teens as well. The "journey" theme is captured in "Walking to Bethlehem". The vision of "Shalom" and interconnectedness of the issues are presented in "Jubilee" and "Sing Praise for the Harvest". All offer a call to action, but especially "Walk with Me", "To Serve You", "Where Two or Three Gather" and "What Does the Lord Require?" (Micah 6:8). Solidarity with the poor is proclaimed in "Look Beyond the Refugee" (asking for justice as well as the works of mercy) and "With Pain Too Deep for Words" and "O Come and Mourn" (about Ben Linder's death and the war in Nicaragua). The global as well as intimate nature of "family" is captured in "Part of the Family" and "Cristo Es Nuestra Paz" (in Spanish). The most complete expression of their vision is in the four verses of "In Defense of Creation", on the student pages.

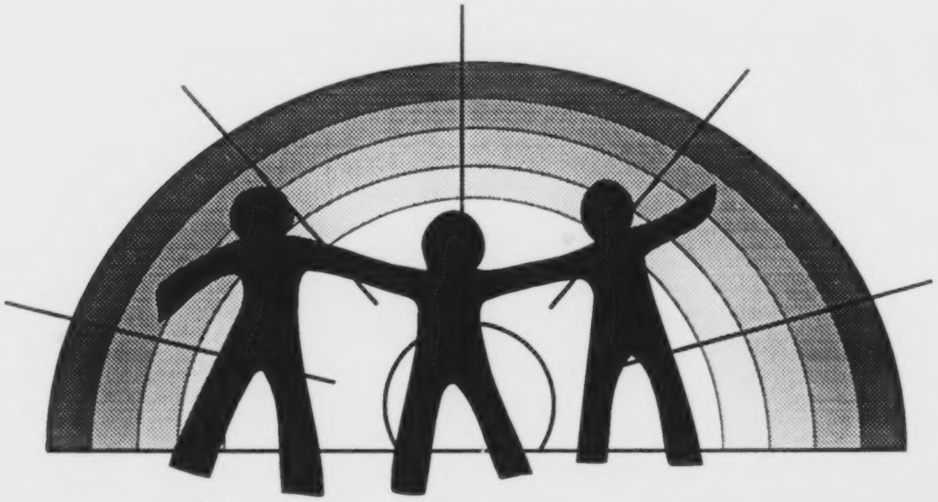
   — "Rainbow People" by Susan Stark, on the RAINBOW PEOPLE cassette.

   — Popular songs. In addition to the ones on the student pages — "Imagine" by John Lennon, "Man in the Mirror" by Michael Jackson, and "From a Distance" by Bette Midler and by The Byrds — you might ask students for some of their own favorites that express a vision of life attractive to them or embodying some or all of the values of this program. Other popular 1990s songs with a message include "High Wire" by the Rolling Stones, a critique of the Persian Gulf war; "If a Tree Falls in the Forest" by Bruce Cochburn, a Canadian addressing environmental concerns, particularly the destruction of the rainforests; and "That's the Way It Is" by Bruce Hornsby, on racism. General questions on any of these songs could include:

     — Why do you like the song?

     — What is its basic message or vision?

     — How does this vision compare with other popular visions/messages in our society? with our religious vision(s)?



"We are the rainbow people…"

The Shakertown Pledge

Written by a group of retreat-center directors
who made a retreat together in a Shaker village in Kentucky.

Recognizing that the earth and the fullness thereof is a gift from our gracious God, and that we are called to cherish, nurture, and provide loving stewardship for the earth's resources, and recognizing that life itself is a gift and a call to responsibility, joy, and celebration, I make the following declarations:

1. I declare myself to be a world citizen.
2. I commit myself to lead an ecologically sound life.
3. I commit myself to lead a life of creative simplicity and to share my personal wealth with the world's poor.
4. I commit myself to join with others in the reshaping of institutions in order to bring about a more just global society in which all people have full access to the needed resources for their physical, emotional, intellectual, and spiritual growth.
5. I commit myself to occupational accountability, and so doing I will seek to avoid the creation of products which cause harm to others.
6. I affirm the gift of my body and commit myself to its proper nourishment and physical well-being.
7. I commit myself to examine continually my relations with others, and to attempt to relate honestly, morally, and lovingly to those around me.
8. I commit myself to personal renewal through prayer, meditation, and study.
9. I commit myself to responsible participation in a community of faith.

If you were to write your own "pledge" at this point, which of these 9 would you keep and which would you drop? What others would you add? Which one(s) would be the most important for you?

"A Fourfold Song"

1. "There is one who sings the song of her own life, and in herself she finds everything, her full spiritual satisfaction.

   Question: What is "the song of your own life", i.e., some of the good things in your life?

2. "There is another who sings the song of his people. He leaves the circle of his own individual self, because he finds it without sufficient breadth, without an idealistic basis. He aspires toward the heights, and he stretches himself with a gentle love to the whole community of Israel. Together with her he sings her songs. He feels grieved in her afflictions and delights in her hopes. He contemplates noble and pure thoughts about her past and her future, and probes with love and wisdom her inner spiritual essence.

   Question: Who would you name as "your people"? what are some of the qualities you appreciate about your people, currently or from earlier times?

3. "There is another who reaches toward more distant realms, and she goes beyond the boundary of Israel to sing the song of humanity. Her spirit extends to the wider vistas of the majesty of humanity generally, and humanity's noble essence. She aspires towards humanity's general goal and looks forward toward humankind's higher perfection. From this source of life she draws the subjects of her meditation and study, her aspirations and her visions.

   Question: What do you consider to be especially noble about being human?

4. "Then there is one who rises toward wider horizons, until he links himself with all existence, with all God's creatures, with all worlds, and he sings his song with all of them. It is of one such as this that tradition has said that whoever sings a portion of song each day is assured of having a share in the world to come.

   Question: What is special about being connected with animals, plants, and other aspects of nature?

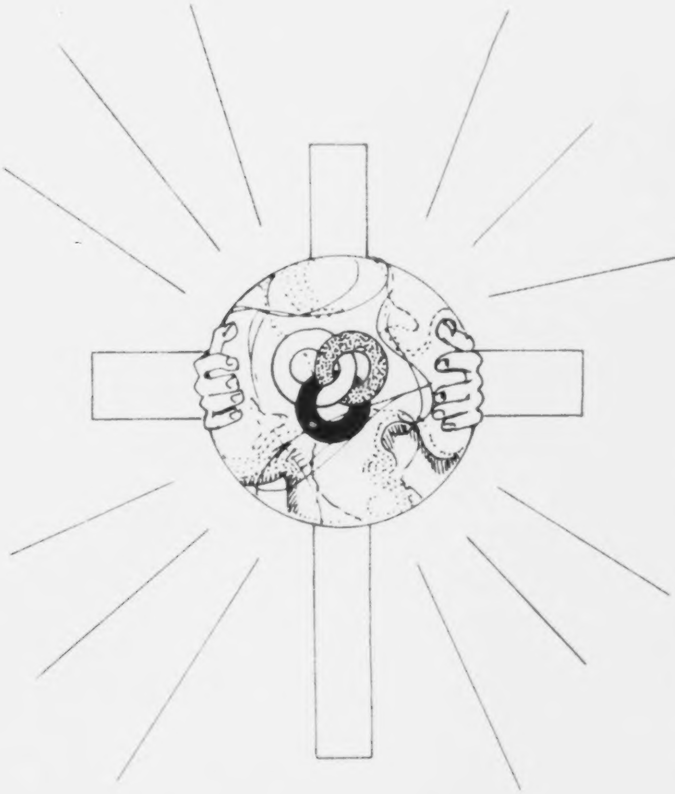
5. "And then there is one who rises with all these songs in one ensemble, and they all join their voices. Together they sing their songs with beauty, each one lends vitality and life to the other. They are sounds of joy and gladness, sounds of jubilation and celebration, sounds of ecstasy and holiness. The song of the self, the song of the people, the song of humanity, the song of the world all merge in her at all times, in every hour.

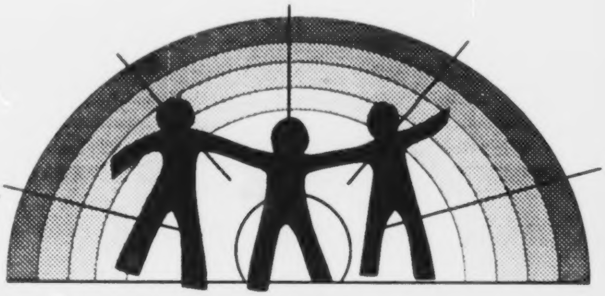
   "And this full comprehensiveness rises to become the song of holiness, the song of God, the song of Israel, in its full strength and beauty, in its full authenticity and greatness. The name "Israel" stands for **shir el**, the song of God. It is a simple song, a twofold song, a threefold song, and a fourfold song. It is the Song of Songs of Solomon, **shlomo**, which means peace or wholeness. It is the song of the Highest One in whom is wholeness." — Abraham Isaac Kook, Vol. II, pp. 458-9.

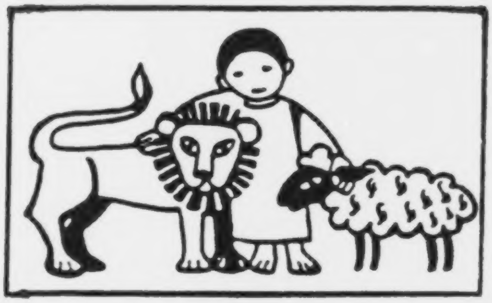
   Questions: What is a "song of God"? Can you remember a time when you felt like celebrating God, singing a song of God?

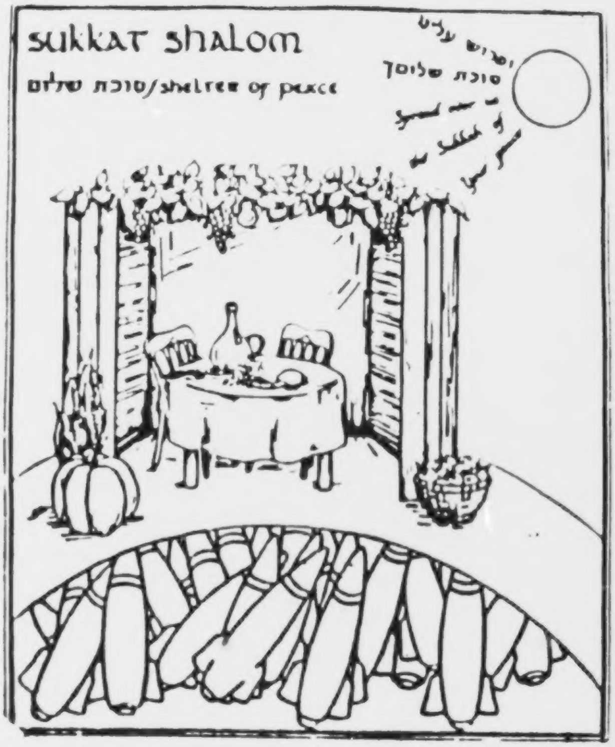
Symbols

Creative expressions of vision are often in the form of symbols. See if you can begin to picture your own "symbol". The first symbol is my own Christian creation. The second is the Jewish sukkah. This temporary and simply made shelter symbolizes our connectedness with the earth (especially at fall harvest time), with the poor who often do not have even such a simple shelter, and our insecurity in a nuclear age (where no fall-out shelter can really protect us). One of the most popular Biblical symbols is the rainbow sign, which I have enlarged to include all the elements of the "Rainbow People" chant). Other Biblical symbols include the dove and the olive branch (read Genesis 8:6-12) and the lion lying down with the lamb (read Isaiah 11:6-7). Which of these symbols do you like best and why? If you were to design your own symbol, expressing your own vision at this point in your life, what would it look like?








SUKKAT SHALOM
סוכת שלום/shelter of peace
ופרוש עלינו סוכת שלומך
Spread over us the Sukkah of your peace

Some Songs with Vision

1. **"The Road Less Travelled"** is one of many by Jude and Doug Krehbiel that I hope you learn as part of this class. These Mennonite musicians are friends of mine who have produced a wonderful tape called JOURNEY WITH JUSTICE. You get a sense of their vision when you listen to the whole tape, but especially in this song. What do you think their "goal" is and why is it the road less travelled?

I want to be walking,
walking down that road less travelled by
I want to be living,
living in a world that brings some hope
  to these troubled times.
Because of what he's done for me,
I'm going to serve my Savior joyfully
While I'm walking,
walking down that road less travelled by...

This world is not my final home
But before I leave I have a goal —
To care for the earth as best I can
And follow my Creator's plan."

2. Another musical couple who are friends and record religious music are Jean and Jim Strathdee. Their tape JUBILEE is another I hope you get to use in this class. The song that most expresses their vision is called **"In Defense of Creation"**.

God who created the heavens and earth,
Bringing the seas and the dry lands to birth,
Orders creation with loving and mirth
To live in unending elation.
But the trees and the animals cannot withstand
The evil that's wrought by humanity's hand
That poisons the skies and despoils the land
And threatens to end the creation.

For years we've prepared for the nuclear war,
Impoverished our nations with weapons to store,
Paid for with bread from the mouths of the poor
And lives of intense desperation.
Our children have nightmares: a flash from the sky!
Their future is ended and millions will die.
O God give us courage when they ask us 'why?'
To stand in defense of creation.

When government powers are truly ordained
Shalom is expressed and evil constrained;
But when rulers are lawless and justice is chained,
God's people must seek liberation.
Like prophets of old we must challenge the myth
And trust in God's law, not in missiles of death.
O God, our security, give us your breath
As we speak in defense of creation.

As Christ's living church we are called to embrace
The shattered, the broken in ev'ry far place,
And see in our "enemies" God's holy face,
And justice shall be our vocation.
Christ is our unity, He is our peace,
The walls will come down and the warfare will cease.
O God grant us grace your Shalom to increase
As we live in defense of creation."

Do you agree with their criticisms of our society's values and national policies? Do you agree with the line "like prophets of old we must challenge the myth..."? What myths? How can you challenge them?

3. I have some other songs for you to consider, ones you are probably more familiar with.

"Imagine" by John Lennon — Do you like it? Is it possible for all people to be fed, for all countries to get along, as Lennon imagines? Why or why not? Why are some people afraid of Lennon's vision? How is Lennon's vision like the "Beatitudes" of Jesus? like Michael Jackson's "Mirror"? What other popular songs do you like that capture a vision of life that appeals to you?

"Man in the Mirror" by Michael Jackson — Do you like it? When you look at yourself in the mirror, what do you see? Do you like what you see? What changes would you like to make in your image? What does the song say about reaching out to others? How could you respond to others in need? Do you want to? Why or why not?

"From a Distance" by both Bette Midler and by the Byrds (more of a folk rock version) — Do you like it? What is its message? How could seeing things from a distance make peace more a reality? What difference would it make in your behavior if you really believed "God is watching us"? What difference would it make in the world as a whole if people really believed this?

THE "PEACE" AND "JUSTICE" COMPONENTS OF THESE VISIONS

A. The Meaning Peace.

The fullness of peace as expressed in the Hebrew word "Shalom" is reflected in two definitions of peace offered by Christian Churches that incorporate the vision of the Hebrew prophets

— "Peace is not simply the absence of war, a nuclear stalemate, or combination of uneasy cease-fires. It is that emerging dynamic reality envisioned by prophets where spears and swords give way to implements of peace (Isaiah 2:1-4); where historic antagonists dwell together in trust (Isaiah 11:4-11); and where righteousness and justice prevail. There will be no peace with justice until unselfish and informed love is structured into the political process and international arrangements." (BOOK OF RESOLUTIONS OF THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH, 1980).

— "Peace is not merely the absence of war. Nor can it be reduced solely to the maintenance of a balance of power between enemies. Nor is it brought about by dictatorship. Instead, it is rightly and appropriately called 'an enterprise of justice' (Isaiah 32:7). Peace results from that harmony built into human society by its Divine Founder, and actualized by persons as they thirst after ever greater justice... Hence peace is likewise the fruit of love, which goes beyond what justice can provide." (CHURCH IN THE MODERN WORLD, Vatican Council II).

Both definitions see peace in basically two senses. First, peace is a process of reconciliation or harmonization, whose core reality and motivating force is love. Secondly, peace is possible only to the extent that justice is a reality.

1. Peace as a process of reconciliation or harmonization is spelled out in further detail in Unit #5 on "Reconciliation" below.
2. Peace as "an enterprise of justice" is rooted in both Jewish and Christian scriptures. In addition to all the passages from the Hebrew prophets in the unit on the "Prophets" below, Psalm 72 and Jeremiah 6:13-16 make it clear that there can be no peace ("Shalom") where there is no justice. The kingdom described in Psalm 85 has justice and peace kissing, but it is clear from the final verse that the peace that the Messiah is to bring will require that justice precede it. Pope Paul VI, in his January 1, 1974 statement, put it succinctly: "If you want peace, work for justice."

B. The Meaning of Justice

To provide a clear vision of the meaning of justice, have your students read and discuss the section on "The Meaning of Justice" on Student Pages 19 – 21. It provides an overview schema and reflection on Biblical teaching, with questions to help students see the implications for action. The following additions give you further background on the Biblical bases for the four components of justice presented to the students. These passages could also be discussed with students, particularly on how they apply to their own lives and experience. The summaries of the three Church documents in the Appendix, especially ECONOMIC JUSTICE FOR ALL, add further support for these components.

1. Sufficient Life-Goods
   - God's special love for the economically poor: Luke 1:46-53, 6:20-25; James 5:3-5; 1 Samuel 2:2-28; Psalm 146.
   - The earth is the Lord's and thus is meant for all: Psalm 24:1; Leviticus 25:23; Deuteronomy 10:14.
   - Institutionalized through Jubilee Year, Sabbatical Year, and others: Leviticus 25; Exodus 23:10-11; Deuteronomy 14 and 15.
2. Dignity or Esteem
   - God identifies with the poor: Proverbs 14:31, 19:17; 2 Corinthians 8:9; Matthew 25:35-40.
   - All are created in God's image: Genesis 1:26-27; Psalm 8; Acts 10 (Peter's vision).
   - Each is gifted: 1 Corinthians 12 and 14.

3. Participation

   - We are co-creators with God, sent forth as Jesus' friends: John 15: 12-16; Psalm 8; Genesis 1:28, 2:15.
   - All parts of the Body are needed; act on the word: 1 Corinthians 12 and 14; Ephesians 4:11-17; James 1:22-25.
   - Liberation from slavery/domination is crucial to God's will: Exodus 3:7-9, 6:5-7, 20:2; Deuteronomy 26:5-8; Isaiah 58:6-12.

4. Solidarity/Interdependence

   - We are called to a community of simplicity and sharing: Acts 4:32, 2:43-47, 6:1-7; I Corinthians 10:17; 2 Corinthians 8:13-15; Matthew 19:21, 6:25-33.
   - Solidarity is achieved through service: Luke 22:25-27; John 10:1-18, 13:4-13; Matthew 10:25-37; James 2:14-16; Philippians 2:1-11; 1 Peter 4:10-11; Galatians 5:13-15.
   - To help students realize their dependence on many others for their "own" giftedness, have students make a list of some of the people in past generations from whom they have inherited (directly and indirectly) and because of whom they are who and what they are; plus a list of their contemporaries from whom they have benefitted. Have them discuss what the implications are of seeing all their talents and possessions as gifts.

C. Activities Relating to All Four Components of Justice

1. THOSE WHO HUNGER Slide Show

The four components of justice; their applications to hunger; and specific examples of the works of mercy, the works of justice, and life-cycle changes are illustrated in a 15-minute, 60-frame slide/tape presentation written by James McGinnis, produced by Paulist Press, and available for rental from the Institute. The presentation has a specific Lenten focus — linking traditional Lenten practices with justice and hunger — but could be used any time of year.

2. Envisioning a "Just Community"

- Based on their study of these four components of justice, have students brainstorm either as a whole group or in small groups, perhaps one group for each of the following "communities", what their vision for a "just community" would be. The different levels or types of communities could include the classroom, school, family, church or synagogue, local civic community, nation, world. They should indicate how each of the four components of justice would be reflected in their new community.
- A more inductive approach to this whole section on the meaning of justice would be to have students start by describing what they think a "just community" at any or all of these levels would look like. Then have them pull out the major components of their various visions and see how they compare with the four components in this section.

The Meaning of Justice

If we take the traditional definition of justice as "giving each person his/her due," we have to ask further what is due the human person or, in other words, what are the basic human rights. Based on my understanding of Jewish and Christian scriptures and the teachings of the Christian churches, I see four basic components or areas of human rights that make up the meaning of justice.

A. Sufficient Life-Goods

The first component of justice is the right of each person to those basic goods without which human life would be impossible. These involve three categories of goods. Food, clothing and shelter are all items people need for their individual use. Health care and skills development are essential services that are provided by and to the community as a whole. Lastly, the right and need for work - for creative worthwhile labor - is a special life-good. It serves both as a means to fulfilling other needs and as an end in itself. These are the economic rights of persons. That these life-goods are matters of justice is clear from the very first chapters of Genesis. God created the earth and its fullness for all the people of the earth. The earth is the Lord's, says the psalmist. Its resources are meant for all, not just for those with the economic, political or military power to take them for themselves.

Some questions:

1. Which of the life goods do you consider to be essential rights? Does our society treat these as rights or as privileges? Does it guarantee these rights? To what extent and how?

2. Is equality of life goods demanded by justice? What does "equal opportunity" mean in practice in our society? Under what conditions might an inequality of life goods be consistent with justice?

B. Dignity or Esteem

All people have the right to have their person — their uniqueness, their value, their self — recognized and respected. This right seems to imply at least two things. First, it seems to say that no one is expendable. People with physical or emotional disabilities, people in prison, people half-dead from hunger - all are equal in the sight of God. All are created in the image of God. Secondly, to do justice to another person is not to do for them. Rather, it is to work to enable them to develop and contribute their unique gifts to the human family. "Helping" someone should mean doing with them and calling forth their talents and insights. Underlying this statement is the conviction that the poor are more than poor. That is, their material poverty is not all that they are. Although economically deprived, the poor are often rich in many other ways. Finally, this right of dignity includes the right of whole peoples to have their values or cultures recognized, affirmed and called forth.

Some questions:

1. Who are some of the people today that society tends to look down on and, perhaps, even view as expendable? Why is this? Are there any people we consider expendable? If so, why?

2. Name some situations in which you are "doing for" others rather than "doing with" them. How could you make these relationships more reciprocal or mutual?

3. Who are some of the peoples whose cultures have not been respected in the past? even today?

C. Participation

This third component of justice means the right of each person and each people to shape their own destinies. That is, we are all entitled to exercise some meaningful control over the political, economic and cultural forces shaping our lives. "Participation," "self-determination" and "freedom" all refer to our right not to be merely passive recipients, totally dependent and often dominated by others. Doing justice to others, then, means working to empower them to be the agents of their own development and not just the beneficiaries of someone else's efforts. No one likes to be always cared for. How much greater is our satisfaction when we help design, build, or create something, rather than just being allowed to enjoy it. This is as true of our childhood clubhouses as it is of our adult neighborhood community centers.

Thus, how sufficient life goods like food are provided often becomes more important than that they are provided. A redistribution of goods often happens only because the poor begin to organize themselves and discover their power. A redistribution of goods without a redistribution of power is what some people call "paternalism." "We don't want your handouts; we want our share of representations of power!" has a familiar ring. If it is the wealthy and influential who make the rules and who run the economic and political institutions of a society, can the poor expect those rules and institutions to adequately respond to their needs? Many people have come to the conclusion that "Those who make the rules get the goods."

Some questions:

1. Name some situations in which you were an agent of your own development and some situations in which you were a recipient or beneficiary of someone else's generosity. Which were more satisfying?

2. Name some of the ways in which you could exercise your right to shape your own life, in relationship to political structures, economic structures and religious and educational structures.

3. Name situations that either confirm or contradict the statements that "those who make the rules get the goods," and that often a redistribution of goods is possible only with a redistribution of power.

D. Solidarity/Interdependence

This fourth component of justice involves duties are well as rights. Because we are social beings by nature, we have a responsibility to exercise our own rights and avoid frustrating the rights of others. But, even more, we have a duty to actively promote these rights with and for others. Human solidarity demands action. It is action on behalf of justice, not just studying about justice, that the Gospel requires of us. Matthew's account of the Final Judgment is echoed in Jesus' parable of the Good Samaritan. The letters of John and James repeat this theme again and again - faith demands works of love:

"If one of the brothers or one of sisters is in need of clothes and has not enough food to live on, and one of you says to them, "I wish you well; keep yourself warm and eat plenty," without giving them these bare necessities of life, then what good is that? Faith is like that; if good works do not go with it, it is quite dead." (James 2:15-17).

Three kinds of action are called for in this passage and all are essential today: the works of mercy, the works of justice and changes in our lifestyles.

Some questions:

1. Name some of the people with whom your life is closely interdependent; more remotely interdependent.

2. What do the parable of the Good Samaritan and the passage from James say about what it means to live "in solidarity with" others?

Unit 2: The Prophets

Introduction

A. Teacher Overview

This unit provides an important part of the Biblical context for considering specific peace and justice issues, both in terms of understanding how central peace and justice are to our faith and of recognizing that each of us is called to be prophetic and how we can exercise our prophetic role in society. Because of its importance and challenging character, you might make this unit the focus of some prayerful reflection before teaching it, applying it to yourself before asking students to apply it to their lives. Of particular concern in this regard would be the sections on applying the Hebrew prophets' message to contemporary situations, on the "Five Ways of Being a Prophet", on "How Am I Called to Be a Prophet?", and the prophetic books themselves, at least the passages presented from Isaiah and Amos on the student pages.

This unit could be a major part of a course or Bible study on the Hebrew Scriptures or just on the Hebrew prophets or it could be integrated into a peace and justice course. There is more here than can generally be included in such a course. In that case, be sure to include the most pertinent parts for your own course, but be sure to include some reading of the prophets themselves and the application of their message to our time (Part II) and how students are called to be and can be prophets themselves (Part IV).

The emphasis on personalizing the study of peace and justice through introducing students to real prophets, both the Hebrew prophets and contemporary prophets, begins in this unit and is expanded in the three issue units to follow. The more that students can see the values translated concretely in the lives of others, the more real the ideals and values become and the more inspired students are. The diversity of the prophets' backgrounds and their reluctance to see themselves as prophets should give students more courage to take up the prophetic dimension of their own lives as people of faith.

B. Process

1. To focus students immediately on the Hebrew prophets themselves, have some students read the passages from Amos (pp. 30–31) and others the passages from Isaiah (pp. 32–33) and discuss the questions following the passages.
2. To generalize from these specific prophetic examples, do some of the activities in Parts I and II.
3. To focus the Biblical message on our own situation today, do some of the activities in Part II with "To Us Today", using the student reading "Maybe for Us, Today, in This Country" (pp. 34–35).
4. To help students see the prophetic influences in their own lives, do Part III, using the chart on student page 36 for contrasting true and false prophets.
5. To encourage students to begin to exercise their own prophetic call, use the activities in sections B and C in Part IV, particularly the "Five Ways of Being a Prophet" reading and questions (pp. 37–38)
6. To help student deal with their own reluctance to be a prophet, have them read and discuss "Me, A Prophet? No Way!", p. 39.
7. To further consider possibilities for the whole to live out its prophetic mandate, use the "Prophetic Possibilities for High Schools" guidelines and questions, pp. 28–29.

C. Some Helpful Resources

1. J. Elliot Corbett, THE PROPHETS ON MAIN STREET (John Knox Press, 1979) is a challenging reflection on the prophets, especially in terms of contemporary reality and our call to preach the Word in season and out of season.
2. William Gibson, "Social Ministry and the Knowledge of God in Our Time" (from the Center for Religion, Ethics and Social Policy, Anabel Taylor Hall, Cornell University, Ithaca, NY 14853) is an 8-page analysis of the prophet Hosea and application of his message to contemporary US values and policies.

3. Walter Brueggemann, THE PROPHETIC IMAGINATION (Philadelphia: Fortress Press, 1978) describes in rich Biblical detail the two-fold prophetic task of denouncing injustice and announcing the "Good News", the prophet as social critic and as energizer.

4. Abraham Heschel, THE PROPHETS: AN INTRODUCTION (New York: Harper & Row, 1969) provides a thorough description of the historical context and message of Amos, Hosea, Isaiah, Micah, Jeremiah, and Habakkuk.

5. Denise Priestly, BRINGING FORTH IN HOPE: BEING CREATIVE IN THE NUCLEAR AGE (Paulist Press, 1983) is a beautifully prophetic book naming the evils of the nuclear arms race in Biblical terms and articulating a vision of hope in the face of this contemporary "dragon" (Book of Revelation, ch. 12)

6. VISIONS OF THE PROPHET (Concordia Publishing House, 3558 S. Jefferson, St. Louis, MO 63118) is a 6-session Sunday School program for high school youth on the prophet Amos. Inflation, materialism and love of false gods are paralleled for today's youth. Student packet is $1.35; teachers' kit is $7.35.

7. Regular prophetic reflection and witness on contemporary social issues are provided in a number of excellent journals, including

   — SOJOURNERS (P.O. Box 29272, Washington, DC 20017)

   — THE OTHER SIDE (P.O. Box 12236, Philadelphia, PA 19144)

   — SALT (Claretian Publishing Co, 221 W. Madison, Chicago, IL 60606)

   — SEEDS and BAPTIST PEACEMAKER (Baptist Peace Fellowship, 499 Patterson St., Memphis, TN 38111)

   — THE WITNESS (Episcopal Church Publishing Co., Box 359, Ambler, PA 19002)

   — MARYKNOLL MAGAZINE (Maryknoll, NY 10545)

8. THE PROPHETS: SHOWING US THE WAY TO JUSTICE AND PEACE (Hi-Time, Box 13337, Milwaukee, WI, 53213; 1990; 80pp) is an excellent high school student text, with an accompanying 64-page teachers guide. The 6-chapter text focuses on Elijah, Amos, Isaiah, Jeremiah, and Jonah and incorporates the approach, content and many of the activities in this unit in a very attractive format for students.

9. For a dramatic illustration of a contemporary prophet, see the 35-minute video on Archbishop Hunthausen, THE AUSCHWITZ OF PUGET SOUND (see p. 113 for quotations and p. 100 on the video). It illustrates the five dimensions of prophetic ministry, offers critical as well as supportive comments of his actions, and provides a good example for applying the criteria of "True Prophets". While you might prefer to use the video on conjunction with later units, it would concretize the study of this unit and provide the basis for lively discussion.

I. WHO AND WHAT IS A PROPHET?

A. "Prophet"

It comes from a Greek word "gas" meaning to speak out, to "broadcast" a message. A prophet, then, is someone who speaks out. However, what makes prophets different from others who speak out is the content of their message. The following characteristics of a prophet are summarized on student page . A prophet:

- is a person of prayer; an intimate associate of God.
- is a spokesperson for God, sent by God with a mission from God: "Go say to my people. . ." . . . "thus says the Lord."
- is concerned with the here-and-now, looks at present events and interprets them through God's eyes.
- works to change peoples' hearts, calling them to genuine worship, not empty ritual.
- calls people back to fidelity to God's will and understands the anguish and pain caused by unfaithfulness to God, disregard for the poor, the oppressed, the hungry.
- stands in solidarity with the powerless, those who have no voice.
- confronts the status quo (things as they are), challenges those in power to correct injustice, and calls people to renew right relationships with God and each other.
- sees evil for what it is, and calls it by its name. This often upsets the powerful, the rich, those in control.
- is often seen as an agitator, a troublemaker; seen as crazy; outcast by those they love. (See Jeremiah 15: 10-11)
- is a person of deep compassion, consoling, encouraging, confronting.

B. Who Were the Hebrew Prophets?

The following brief sketches of four of the Hebrew prophets reveal that God chose very different types of people to proclaim His message.

AMOS — see student pages 30-31.

ISAIAH — see student pages 32-33.

OSEE (HOSEA) — began his prophecy shortly after Amos and was in many ways the opposite of Amos. Sensitive, warm, idealistic and enthusiastic as a young man, Osee struggled for years with his unfaithful spouse. Eventually the purpose of his fidelity became clear — he was to mirror God's forgiveness and faithfulness to God's people. Osee, too, lived through the luxuriousness of Israel, which he condemned, as well as through the Assyrian invasion and destruction of Israel (732-721 BC). Osee was the father of two children.

JEREMIAH — prophesied between 626 and 587 BC. He was from a rural priestly family, not highly regarded in Jerusalem. He remained a celibate his whole life and felt he was a great failure. No one listened to him; he was imprisoned and mistreated a number of times; Israel was taken into exile; he was jailed as a traitor when he counseled surrender to the Babylonians. He decided to remain behind with his people when the majority of Hebrews were led into exile, despite the offer of a privileged position. He was finally kidnapped, taken to Egypt, and eventually martyred. Read 11: 18; 12: 6; 15: 10-21; 17: 14-18; 18: 18-23; and 20: 7-18 for his anguished reflection on his vocation.

II. WHAT IS THE PROPHETIC MESSAGE?

A. To Israel

1. The general emphasis on "Justice".

Understanding "justice" in the broad Biblical sense as "fidelity to the demands of a relationship", we can speak of the prophetic message as calling Israel to justice - to a right relationship with God and a right relationship to one's neighbor. A right relationship with God meant trust and fidelity to a God who made a covenant with Israel, pledging to be their God, to be with them to protect them. This response of trust and fidelity was to express itself in several ways. One basic way was through a right relationship with one's neighbor, in particular with the poor, the widows and orphans, the stranger. This identification of fidelity to God and care for the poor is best expressed in Jeremiah 22: 15-16 and Isaiah 58: 6-12. In the former, the prophet Jeremiah compares King Jehoiakim to this father.

"Your father ate and drank, like you, but he practiced honesty and integrity, so all went well for him. He used to examine the cases of poor and needy, then all went well. Is not that what it means to know me? - it is Yahweh who speaks."

As John Donahue, S.J., concludes in his article on "Biblical Perspectives on Justice" (in FAITH THAT DOES JUSTICE), "the doing of justice is not the application of religious faith, but its substance; without it, God remains unknown.

Thus, it is not inaccurate to say that justice is at the core of prophetic message. The following list of passages from a number of the prophets organize the prophetic message around a number of aspects, or sub-themes, of this notion of justice. It is not an exhaustive list, just suggestive:

— God answers the poor and the oppressed: Isaiah 3: 15, 61: 1-2; Jeremiah 7: 1-11; Ezekiel 34: 11-31; Osee 6: 1-4.

— Cease exploiting the poor and act justly; this is the kind of worship/sacrifice that I desire, says Yahweh: Amos 2: 6-8, 3: 13, 4: 3, 5:7-13, 5:21-24, 6: 1-7, 8: 4-7 (see The Meaning of Justice, pp. above); Isaiah 5: 1-10, 10: 1-4, 58: 6-11; Jeremiah 5: 21-31, 6: 13-15, 22: 13-17; Micah 2: 1-3, 3: 1-4.

— Trust in Me, not in military fortifications or alliances, say Yahweh: Osee 7 and 8, 10: 13-14, 12: 7; Jeremiah 2: 37; Isaiah 7:9b, 22: 8-14, 26: 7-19, 30: 1-18, 31: 1-3.

— One day there will be peace, but it will be the fruit of justice: Amos 9: 11-15; Isaiah 9: 5-7, 32: 15-20, 65: 16-25; Jeremiah 23: 1-6.

2. The special concern for justice in Amos (see student pages 30–31).

3. The special concern for peace and justice in Isaiah (see student pages 32–33).

B. Activities.

In addition to the discussion questions on the student pages on Amos and Isaiah, you might include the following options

1. To help students realize the identification of love of God and love of the poor, you might have them compare Jeremiah 22 and Isaiah 58 with other Biblical passages from the Hebrew Scriptures: Proverbs 14: 31 ("He who oppresses a poor person insults his Maker") and Proverbs 19: 17 ("He who is kind to the poor lends to the Lord"); and from the Christian Scriptures: Matthew 25: 31-46 ("whatever you do to the least . . . you do to Me. . .") and 1 John 4: 10-21.

2. To help students realize the centrality of justice in the prophetic message, you might have the passages listed above read aloud, dramatically, to the class. Perhaps the readers could do some research into their particular prophets and try to re-enact the prophet's message - in their dress, in their manner of speaking, in the situations they spoke, e.g., dramatize Isaiah' speaking to King Ahaz (Isaiah 7) or to King Hezekiah (Isaiah 37-39), or Amos' speaking to the wealthy women of Samara (Amos 4:1-3). The word of God has power ("burns like fire" and is "like a hammer shattering a rock", Jeremiah 23: 29). That power is partially liberated when the Word is spoken aloud.

C. To Us, Today

Believing that the Word of God through the Hebrew prophets was meant not only for Jews living 500 to 750 years before the Christian era, but is also addressed to us today, you might consider the following activities.

1. Examine specific texts for their application today

In addition to the questions in the Student Reader on Amos and Isaiah, the following passages from several of the prophets seem to have practical application to our lives and society today. Each passage is identified by a summary phrase, followed by a question designed to help learners apply it to today's realities. This reflective activity draws on the insights of J. Elliott Corbett's excellent book, THE PROPHETS ON MAIN STREET (see SPECIAL RESOURCES, above). Choose several passages for consideration rather than all of them.

Osee (Hosea)

2: 21-25	(God's faithful love; how might this be specified today?)
5: 1-7	(indictment of religious and political leaders; how might such an indictment read today?)
7: 3-8: 14	(against foreign alliances, idols and wealth as sources of security; how might we as a nation thus sought security and what would the prophet say to us today?)
10: 13-11:1	(if you sow injustice and military dependence, you will reap their consequences; give examples of injustice and military dependence that we have sown as a nation and what are and/or will be their consequences?)
11: 2-9	(God's vengeance yet greater love; how might this be written today for a U.S. audience?)
13: 4-8	(punishment for ingratitude; what would the prophet name as God's gifts to us as a nation and how have we responded? what can we expect from God as a consequence?)

Jeremiah

1: 4-9	(Jeremiah's calling; how have we or would we respond to God's calling us to be prophetic?)
2: 1-28	(apostasy of Israel; have we too changed our gods? if so, how and with what consequences?)
4: 18-22	(folly and disaster; what ways and doings are bringing us disaster? the prophet's anguish would be over what disasters today?)
4: 9-10	(deceivers of the people; who are our deceivers today?)
5: 21-31	(against the foolishness and injustice of Israel; how do we "have eyes but do not see" today? who are the wicked setting traps for us, and growing sleek and rich, and who are the false prophets in our midst and what are they saying?)
6: 13-15	(a sinful people without shame; how are Americans pursuing unjust gain? how are we shouting "peace, peace" when in fact there is no peace?)
13: 23-26	(a people possessed by evil; how have we forgotten God and what lies are we trusting in?)
15: 5-7	(God weary of relenting; for what reasons might God be weary of? in what ways are we developing "backward"?)
22: 13-17	(against the king's injustice/luxurious living; to whom would these words be addressed today and how would this prophetic message be worded?)
23: 13-40	(false prophets; what are false prophets saying in our churches today?)
51: 36-52	(Babylon will be crushed by God; "violence rules the earth and one tyrant cancels out another" – what is Yahweh's message to so many people suffering under tyrants today, particularly Christians in Latin America?)

2. Examine and rewrite specific prophets

Building on the reflections emerging from the first possibility, you might have your class go through one or more (not necessarily all three) of the following steps in their examination and application of a specific prophet:

Step 1 - Take one of the prophets as a whole class. Amos is a good one, since he is short and his social message is central. Brainstorm with the class what parallels exist today in our own country and world and how the text might be rewritten to speak to us more directly and concretely. You might use the selections from Amos identified below as key passages for examination, but do not limit the class to just these passages. Duplicating the 9 chapters of Amos, leaving wide margins for ideas to be written alongside, and asking the learners to read and jot down ideas on the text before the group brainstorming might be helpful.

Step 2 - Break the class into smaller groups and have each group examine a specific prophet. This might mean asking the individuals in each group to read and jot ideas down first; then meet to brainstorm all the possible applications to our own society and world; then have each individual take a particular segment of the prophet to rewrite; and finally have the individuals share their individual written reflections with others in their group and discuss their similarities and/or differences. Perhaps each person could find visuals to illustrate their reflection.

Step 3 - Each group might make a presentation of their prophet to the whole class. This could be in the form of reading the written reflections, with or without some kind of visual collage illustrating their applications of the prophet to today's realities. An alternative would be some form of dramatic presentation in which the rest of the class might be people to whom the message is addressed. This step might be especially appropriate during Advent or Lent, or at Yom Kippur, Passover or Sukkot, and might also be presented to a larger assembly of learners.

3. Critique other applications of the prophetic message

Have students read "Maybe For Us, Today, in This Country" on student pages, and jot down ideas before using the discussion questions with the whole group. Perhaps have them compare their own applications of the prophetic message with the author's. Note: A secondary teacher using this reflection found it necessary to help students deal with the question of why did God make or allow my brother to die, if God makes everything happen. The consequences promised in this reflection should be seen as the logical consequences of sinful human behavior and do not require a sense of God's intervention into history as a real estate agent, dispenser of gasoline, or weather manipulator.

III. PROPHETS TODAY IN MY LIFE

On student page 36, students are offered a chart describing criteria for recognizing a prophet, as the first step in identifying prophets in their life today. Discuss this chart with them, inviting additional criteria for distinguishing between true and false prophets. Before asking students to address the questions following the chart, considering one or more of the following activities that invite students to apply the criteria to ancient and contemporary prophets.

1. Have students apply these criteria to the Hebrew prophets they have been studying - pointing out ways or examples in which these prophets demonstrated the criteria of true prophets.
2. List on the board a number of contemporary prophets (or so-called prophets). Possibilities include all those presented in this volume. Have students identify persons they consider to be false prophets.
3. Ask students to take a stand on whether they see each example as "very prophetic", "somewhat prophetic", "prophetic very little", and "not at all prophetic". Ask each student why, what criteria they used in taking their stand.
4. Now focus the discussion on the questions on the student pages, inviting students to use their journals for recording their answers.

IV. HOW CAN WE BE PROPHETIC?

A. Rationale

While few people are called to a single significant prophetic role of the caliber of a person like Gandhi, every person of faith is called to participate in this prophetic mission. Peoples' everyday life, if lived in union with the Spirit of God can have a prophetic effect on those with whom they associate. Ordinarily this kind of prophetic action is called good example. This power should never be minimized. On the other hand, peoples' prophetic action can take the form of their personal efforts to bring about peace, overcome racial prejudice, correct economic injustice. Their very participation in such causes, prompted by their response to a prophetic message, becomes a prophetic message to others. For example, the many followers Martin Luther King gained before his assassination have themselves become prophetic by continuing his work.

B. Five Ways of Being a Prophet

1. On student pages 37–38, students are offered a description of five dimensions of prophetic ministry, with references to Biblical passages illustrating each dimension, as well as a series of questions asking them to apply each dimension to their own situation.

2. This section is followed by excerpts from the prophet Jeremiah, where he protested God's calling him to be a prophet because he was only a teenager. This is an important passage for your teenage students to reflect on carefully, because of their own resistance to responding to God's calling them to be a prophet. Allow ample time for a discussion.

3. Students are then asked to reflect on a passage from the prophet Ezekiel calling all of us to be "sentries for God's people... sounding the horn when we see the sword coming." The discussion questions ask them to identify how the "sword is coming" in their own situations and how they might be prophets and "sound their horn".

4. This section concludes with a contemporary translation of the prophet's reluctance to take up God's call. Students are encouraged to rewrite the dialogue, inserting their own excuses.

C. An Additional Process for Students as Prophets

1. Start with their own situation. Judy Thais in Memphis always had her students focus on areas of injustice within the school itself and worked out the following steps:

   — "Where's the beef?" Have students brainstorm areas of perceived injustice around the school; e.g. double standard on the dress code for boys and girls, lack of food during the second cafeteria period;

   — select one issue and state clearly the nature of the injustice;

   — find out the history or background on the issue and identify the present parties involved;

   — send a letter to the principal regarding the issue and request an appointment to "check the facts", with a copy to the student government;

   — have suggestions in mind to present to remedy the situation, involving student government representatives in the process;

   — select the student(s) who will speak for the group, with several others as observers;

   — follow through on an action plan and evaluate the results.

2. Have the students divide themselves into groups around a variety of social issues they would consider being "prophetic" about. These could include women's rights, prisons, care for the elderly, abortion, capital punishment, the arms race, poverty. It would be most important for them to name the issues they are most concerned about.

3. Have the students spend a week gathering data (newspaper/magazine articles, statements from their Church or Synagogue leaders, interviews, etc.) on their issue.

4. After each group has spent some time comparing data on their issue, each member of the group should compose a letter to the appropriate (local, state, and/or national) political representatives, speaking as concretely and "prophetically" as they can.

5. Each group could share their completed letters with the whole class to solicit reactions, clarifications, comparisons.

6. Students should mail their letters as their own prophetic witness to their political representatives and perhaps also share this witness with others by talking about their action and inviting others to write their own letters or co-sign the student's own letter.

D. Prophetic Possibilities for Educational Institutions

As a further application of the call to be prophets, you might use the following possibilities for high schools and colleges as a way for your whole educational institution to reflect on its prophetic calling. These suggestions are based on the six key ways in which the World Synod of Catholic Bishops in 1971 (in JUSTICE IN THE WORLD) said church institutions were to educate for justice. Most of the suggestions are applicable to local churches and can thus serve as a way of assessing fidelity to the social mission of the church.

PROPHETIC POSSIBILITIES FOR HIGH SCHOOLS

1. **Education for justice counteracts "a mentality which exalts possessions" and a "narrow individualism".**

   — Are school resources used in a "stewardship" fashion, i.e., shared with the wider community, especially with groups involved in social change or community service?

   — In social activities (dances, etc.), in fund-raising events, in alumni/alumnae trips and other activities, does the school tend to manifest and encourage simplicity or unnecessary and wasteful consumption?

   — What kinds of efforts are made to encourage sharing of materials and recycling? Particularly at smaller schools, much greater development and use of libraries not only cuts down on book consumption, but it also encourages cooperation and mutual responsibility and care.

   — Does the school actively support and encourage members of its community and groups in the wider community promoting such efforts.

   — Is there a strong emphasis on using one's education and talents for service to the wider community? Is this reflected in the curriculum, extra-curricular programs, programs within Campus Ministry, etc.?

2. **Education for justice will "awaken a critical sense, which will lead us to reflect on the society in which we live and on its values. . "**

   — What is the general atmosphere at the school — conformity and authoritarian or is critical thinking actively encouraged? Are spokespersons from a wide variety of perspectives encouraged to participate in the educational process?

— How "multi-cultural" is the faculty, student body, curriculum? Does the school expose students and faculty to a wide variety of cultural perspectives?

— Does the school do the bare minimum with EEOC and other guidelines designed to multi-culturalize the educational experience or is it going far beyond the minimum in encouraging perspectives of color on campus? Are students of color supported in their efforts by ample numbers of counselors of color? Is adequate financial assistance available to help students of color overcome past economic discrimination that makes a parochial or university education difficult if not impossible? (See also RACISM — AND HOW TO FIGHT IT in the Appendix)

— Does the school use "justice" criteria as well as cost effectiveness criteria in deciding upon suppliers? For example, does the school consider a company's affirmative action policies before doing business with it?

— Are faculty members rewarded or punished for critical thinking, especially when such thinking is not the prevailing opinion in the area/country?

— Does the school have a military science (ROTC) program? Does the school allow or encourage military recruiters on campus? Does the school have a peace studies program? Does it encourage speakers with a critical perspective on U.S. policy to come to campus?

3. **Education for justice "comes through action".**

— To what extent are faculty and students encouraged to participate in social change and community service (through action-oriented research in courses; what kinds of student activities get recognition and funding?

— Are programs involved in such efforts regarded as "extras" and expendable should the school experience financial constraints?

4. **Education for justice will help people overcome being manipulated and will "enable them to take in hand their destinies and bring about communities which are truly human".**

— How "mutual" are decision-making processes in the school? Are those affected by decisions actively involved in the making of the decisions (students, faculty, staff, wider community, etc.)? How could the school work on all levels to make the school's decision-making processes more participatory?

— Are organizing efforts by members of the school community — to increase their control over their own destinies or to participate more fully in the decision-making processes — encouraged or punished?

5. **Education for justice involves the demand "that we should courageously denounce injustice. . ."**

— Is it part of the school structure and/or job description of any member of the school administration and/or committees to actively consider the impact of school decisions on this prescription of the Church?

— Is the school taking a clear stand in its admissions policy in opposition to racial segregation or is the school allowing itself to be a "haven" for white students fleeing school desegregation?

— Are students encouraged to challenge sexist practices, both in school (e.g. in the sports program) and in the wider community, including their own church? See the unit on "Sexism" in the EDUCATING FOR A JUST SOCIETY volume for additional suggestions.

— In what ways is the school a voice of the voiceless victims of injustice that JUSTICE IN THE WORLD calls all church institutions and individuals to be? Is such a concern reflected in the curriculum, in the extracurricular programs the school offers, in its recruitment of faculty, in its reward mechanisms, in the stances it takes on community issues, in its support of groups outside the immediate school community?

6. **Education for justice takes place also through worship.**

— Are such themes/directives/actions incorporated into the worship life of the school community?

— Are they reflected in the retreats and other religious activities offered by the school?

The Hebrew Prophets

The prophets in the Hebrew scriptures were people chosen by God to speak for God to the people of God, calling them back to fidelity to their "covenant" with God when they had gone astray and reminding them of God's promise when they were discouraged. They were the bearers of the vision God wanted the people of God to have. They were constantly reminding the people to "do justice" and not lose hope in God's promise of a Kingdom or realm or community of "peace".

Amos, the Prophet of Economic Justice

A. Who was Amos?

Amos was a shepherd and a dresser of fig trees, a "farm worker" in today's terms. He lived in Tekoa, a small town 12 miles south of Jerusalem, part of the southern kingdom of Judah. One day, somewhere in the wilderness south of Jerusalem, God came to him while he was "following the flock" and made him a prophet. Around 750 B.C.E, Amos left Tekoa, crossed the border into the northern kingdom of Israel, bypassed the city of Bethel, and arrived in the busy, prosperous capital city, Samaria, where he delivered his prophetic words. He was poor, tough, crude at times, had no formal education, and was regarded as an "outside agitator" by Israel's leaders. His message was a ringing indictment of the luxuriousness and injustice of Israel.

B. What was the context for his message?

Earlier in Israel's history, the people lived agricultural lives linked together in a coalition of intergenerational families. There was no centralized government, military, and merchant class in cities. But this changed with kings like David and Solomon, and by the 8th Century B.C.E. there were a merchant class that exploited the poor, controlled their lands, producing export crops like wine and oil while the poor went hungry. The legal system supported this exploitation, taking bribes and not dispensing justice "at the gate". And the wealthy lived luxuriously.

C. What did Amos say?

1. The core of Amos' message was against this economic injustice in 8th Century Israel. It was relentless, offering no words of consolation or hope, not even explicitly inviting the hearers to repentance and conversion. Because of its pervasive injustice, Samaria would be destroyed, which it was by Assyria in 722 B.C.E. Lets listen to his words:

   — "Because they sell the righteous for silver, and the needy for a pair of shoes, they that trample the head of the poor into the dust of the earth, and turn aside the way of the afflicted..." (2: 6b-8)

   — "Behold, I will press you down in your place, as a cart full of sheaves presses down .... and the strong shall not retain their strength, nor shall the mighty save their lives..." (2: 13-16)

   — "Therefore thus says the Lord God: 'An adversary shall surround the land the bring down your defenses from you, and your strongholds shall be plundered.'" (3: 9-12)

   — "Hear this word, you cows of Bashan, who are in the mountain of Samaria, who oppress the poor, who crush the needy, who say to their husbands, 'Bring, that we may drink!' ..." (4: 1-3)

   — "Because you trample upon the poor and take from him exactions of wheat, you have built houses of hewn stone, but you shall not dwell in them; you have planted pleasant vineyards, but you shall not drink wine, you who afflict the righteous, who take a bribe, and turn aside the needy in the gate." (5:11-12)

   — "Woe to those who lie upon beds of ivory, and stretch themselves upon their couches, and eat lambs from the flock; ... who drink wine in bowls, and anoint themselves with the finest of oils...

   — "... the great house shall be smitten into fragments..." (6: 11-12)

   — "Hear this, you who trample upon the needy, and bring the poor of the land to an end, saying, 'When will the new moon be over, that we may sell grain? And the sabbath, that we may offer wheat for sale, that we may make the ephah small and the shekel great, and deal deceitfully with false balances, that we may buy the poor for silver and the needy for a pair of sandals, and sell the refuse of the wheat?'" (8: 4-7)

2. In the 7th Century, a scribe from Jerusalem took these passages of Amos and applied them to the needs and situation of the time, one of which was to try to unify both the southern kingdom with the restored peoples of the northern kingdom. If Jerusalem was to become the center of worship for both, then the popularity of the shrine at Bethel (only 10 miles from Jerusalem) in the northern kingdom had to be challenged, as well as false worship or empty ritual anywhere. He was also concerned that people were not paying any attention to the prophets. And, in contrast with the 8th Century Amos, he appealed to his people to repent and convert, lest Jerusalem and the whole kingdom be destroyed as had been the northern kingdom in the century before.

   - "I hate, I despise your feasts and I take no delight in your solemn assemblies... But let justice roll down like waters, and righteousness like an ever-flowing stream" (5: 21-24).
   - "And I raised up some of your sons for prophets... But you made the Nazarites drink wine and commanded the prophets saying, "you shall not prophesy'" (2: 11-12)
   - "Seek me and live; but do not seek Bethel" (5:5) "Seek good and not evil, that you may live" (5:14). "Hate evil, and love good, and establish justice in the gate" (5:15).

3. But between 598 and 582 B.C.E., Jerusalem was destroyed and her chief families sent into captivity. Another prophet took the messages of the two earlier ones and applied them to 6th Century former citizens of Judah, to help them see what caused their suffering and to call them to conversion. But during a period of exile, there was a strong need for a word of hope, which was added as the conclusion of the whole book.

   - "... I will restore the fortunes of my people Israel and they shall rebuild the ruined cities and inhabit them... They shall plant vineyards and drink their wine, and they shall make gardens and eat their fruit. I will plant them upon their land, and they shall never again be plucked up out of the land which I have given them,' says the Lord your God." (9:7-15).

D. What is God saying to us through Amos? What is Amos' message for our own time?

- What are the economic injustices of our own time, the sinfulness in our own economic system as it operates in our own country and in the Third World? Are we personally engaged in any of them or benefit from any of them?

- Who are the "cows of Bashan" of our own time and what is being said to them? Are any of these indictments addressed to us as well? For what?

- Is our own legal system being called to change? Do we need to change any of our personal actions in dealing more fairly with others?

- Is our country suffering any of the consequences Amos predicted for his because of exploiting others? What can we expect for the future? Is it too late to repent and be saved?

- What nations would Amos single out today for condemnation and for what specific crimes/sins?

- What is true worship of God? Is any of the worship in our country "false"? Do we personally worship the way God wants? Is there anything we can or should do differently, as a nation? as individuals?

- How are prophets in our own time and country treated?

- To whom in our country and world is God speaking a word of hope through Amos? How would Amos say it today? What is God saying to us personally in that concluding passage? Are we called to be both agents and beneficiaries of those promises? If so, how?

Isaiah, The Prophet of Peace

A. Who was Isaiah?

The "first Isaiah" (chapters 1-39) was married and the father of two children. He prophesied between 740 and 700 B.C.E. and was the political advisor or counsellor to the kings whom he also challenged. He was well educated, from a family of nobility, and was highly respected by the same leaders who also often ignored him. Israel's infidelity, demonstrated through its trust in military alliances and widespread injustice, was his constant concern. Like his 8th Century contemporary Amos, he chided his people for their injustice to the poor and empty worship. The "second Isaiah" (chapters 40-55 and 56-66) was one or two authors writing at the end of the Babylonian exile (540 B.C.E.) and afterwards. It is God's many words of peace that these Isaiahs speak most eloquently. Organized into 4 categories, here are some of the most important words God wants us to hear in our own time as well:

1. "Trust in me, not in military fortifications or alliances," says Yahweh

   — "But if you do not stand by me, you will not stand at all" (7:9b)

   — "Woe to those rebellious sons! — It is Yahweh who speaks. They carry out plans that are not mine and make alliances not inspired by me... They have left for Egypt, without consulting me, to take refuge in Pharaoh's protection, to shelter in Egypt's shadow. Pharaoh's protection will be your shame, the shelter of Egypt's shadow your confounding... For thus says the Lord yahweh, the Holy One of Israel: Your salvation lay in conversion and tranquility, your strength, in complete trust; and you would have none of it. 'No,' you said, 'we will flee on horses.' So be it, flee then! And you add, 'In swift chariots.' So be it, your pursuers will be swift too. A thousand will flee at the threat of one and when five threaten you will flee, until what is left of you will be like a flagstaff on a mountain top, like a signal on a hill. But Yahweh is waiting to be gracious to you, to rise and take pity on you, for Yahweh is a just God; happy are all who hope in Yahweh." (30:1-18).

2. There will be peace, but it will be the fruit of justice

   — "He will wield authority over the nations and adjudicate between many peoples; these will hammer their swords into plowshares, their spears into sickles. Nation will not lift sword against nation; there will be no more training for war" (2:4-5).

   — "For there is a child born for us, a son given to us and dominion is laid on his shoulders; and this is the name they give him: Wonder-Counsellor, Mighty-God, Eternal-Father, Prince-of-Peace. Wide is his dominion in a peace that has no end, for the throne of David and for his royal power, which he establishes and makes secure in justice and integrity. From this time onwards and for ever, the jealous love of Yahweh will do this" (9:5-7).

   — "For now I create new heavens and a new earth, and the past will not be remembered, and will come no more to peoples' minds. Be glad and rejoice for ever and ever for what I am creating, because I now create Jerusalem 'Joy' and her people 'Gladness'. I shall rejoice over Jerusalem and exult in my people. No more will the sound of weeping or the sound of cries be heard in her; in her, no more will be found the infant living a few days only, or the old ones not living to the end of their days.... They will build houses and inhabit them, plant vineyards and eat their fruit. They will not build for others to live in, or plant so that others can eat. For my people shall live as long as trees, and my chosen ones wear out what their hands have made. They will not toil in vain or beget children to their own ruin, for they will be a race blessed by Yahweh, and their children with them. Long before they call I shall answer; before they stop speaking I shall have heard. The wolf and the young lamb will feed together, the lion eat straw like the ox, and dust will be the serpent's food. They will do no hurt, no harm on all my holy mountain, says Yahweh" (65:17-25).

   — "Once more there will be poured on us the spirit from above; then shall the wilderness be fertile land and fertile land become forest. In the wilderness justice will come to live and integrity in the fertile land; integrity will bring peace, justice give lasting security. My people will live in a peaceful home, in safe houses, in quiet dwellings — the forest shall be beaten down and the city laid low. Happy will you be, sowing by every stream, letting ox and donkey roam free" (32:15-20).

3. God wants this peace (Shalom) for all peoples, not just Israel, but again it is for the poor and those who submit to God, not the mighty and proud

— "In the days to come the mountain of the Temple of Yahweh shall tower above the mountains and be lifted higher than the hills. All the nations will stream to it, peoples without number will come to it..." (2:2)

— "The citadel of the proud is a city no longer, it will never be rebuilt. Hence a mighty people gives you glory, the city of pitiless nations holds you in awe; for you are a refuge for the poor, a refuge for the needy in distress... On this mountain, yahweh will prepare for all peoples a banquet of rich food, a banquet of fine wines... On this mountain Yahweh will remove the mourning veil covering all peoples, and the shroud enwrapping all nations and will destroy Death for ever. The Lord Yahweh will wipe away the tears from every cheek; Yahweh will take away the people's shame everywhere on earth, for Yahweh has said so" (25:2-8).

— "Foreigners who have attached themselves to Yahweh to serve him and to love his name and be his servants — all who observe the sabbath, not profaning it, and cling to my covenant — these I will bring to my holy mountain" (56:6).

4. But this peace must be purchased through suffering love

— "Here is my servant whom I uphold, my chosen one in whom my soul delights. I have endowed him with my spirit that he may bring true justice to the nations. He does not cry out or shout aloud, or make his voice heard in the streets. He does not break the crushed reed, nor quench the wavering flame. Faithfully he brings true justice; he will neither waver nor be crushed until true justice is established on earth, for the islands are awaiting his law" (42:1-4).

— "And yet ours were the sufferings he bore, ours the sorrows he carried. But we, we thought of him as someone punished, struck by God, and brought low. Yet he was pierced through for our faults, crushed for our sins. On him lies a punishment that brings us peace, and through his wounds we are healed.... If he offers his life in atonement, he shall see his heirs, he shall have a long life and through him what Yahweh wishes will be done" (53:4-12). See also 49:1-6; 50:4-9)

B. What is God saying to us through Isaiah? What is his message for our own time?

— What does it mean to trust in God and not military weapons and alliances? What events in our world make this more possible at this time? Is it worth the risk? Why or why not? Is there anything we can do individually and as groups (e.g., our Church or faith tradition as a whole) to move more in this direction?

— How do these descriptions of the "Kingdom of God" or the "Community of God" sound to you? What is your own vision of this "Kingdom" or "Community"?

— Do you really think these promises will come true some day? How? Are there signs (i.e., events) in our own time that point in this direction? Can you be part of making these promises come true? How?

— Why is it that true peace and security are based on justice and integrity? What does our country need to do to move in this direction? How can we help?

— If God intends this for peoples all over the world, especially the poor, what should our government's policies toward other peoples and nations (e.g., refugees, countries with lots of hunger and debt, countries ruled by repressive individuals or groups)? What kind of "patriotism" does this call for? How can you help in all this?

— Did the Hebrew prophets experience the fact that God's Kingdom or Community of peace is purchased by the suffering of innocent agents of that peace? What did Jesus the prophet say and experience in this regard? Compare these passages with Paul's Letter to the Ephesians 2:13-16.

— True prophets don't win popularity contests. Does this scare you as you think about how you are to be a prophet? How can you become better prepared to face the risks and pain of accepting God's call?

"Maybe For Us, Today, in This Country"

Now that you have reflected on the words of two Hebrew prophets and begun to apply their words to our own time and situation, I would like you to consider one of my own attempts to apply the words and images of the Hebrew prophets to our time and situation. These were written after weeks of careful reading of the prophets Amos, Isaiah, Jeremiah, and Hosea. They were written at a lake and the images refer to the spacious tree and summer storm I was experiencing at the time.

> I planted you as a multi-limbed tree to provide shade for all who come, but many of your branches never spread their leaves and lie half-formed and idle, deadwood, providing no relief to those who walk and work beneath.
>
> I planted you as a multi-limbed tree to spread leaves in all directions, to reflect My light to all near and far. But many of your branches yielded not their leaves nor My light, and thus many, both near and far, know not the light of freedom that I want for all.
>
> I planted you as a multi-colored tree to reflect the diversity and richness of My Being, to show forth the unity I desire and promise; yet your green leaves dominate; they cover over or destroy those that are darker.
>
> *
>
> I gave you grain in abundance, fertile land, ample water and plenty of sun; but because you hoard your grain for profit, make it a political weapon, I will cover your grain with ash.
>
> I have given you energy in abundance but because your oil and utility companies and your investment-minded people see energy as a source of huge profits, because you refuse to conserve your energy as a nation, therefore I will send you bitter winters and scorching summers. You will not have enough and you will pay a dear price until you learn to live on less, to chase not after wealth and consumption and convenience, but to chase after My ways.
>
> I have given you technology and knowledge in abundance, but because you have converted these resources to producing weapons of death, others will make them too, and thus your resources will be further wasted and these weapons be turned against you.
>
> I have given you land in abundance, but because you convert your food-producing resources into parking lots, shopping centers, and suburban tracts, you as well as the rest of the world will experience hunger.
>
> I have blessed you with idealistic young people in abundance, but because you have sent them off to immoral wars or to protect your wealth, I will turn these same young people against you.
>
> I have given you ingenuity in abundance, but because you have converted My gift into gadgets and profits, you will be envied and hated by the poor, mourned by your possessions, and buried with your stock certificates.
>
> I have given you rights and laws in abundance, but because you have twisted those laws and have deprived your minorities of their rights and equal justice, these people will seek reprisal in the streets of your cities.

3:SP

I have given you influence in abundance, but because you have used this influence too often to put into power or prop us dictators, in the name of political expediency and narrow national self-interest, their people will overthrow these dictators, turn on you, and take your people hostage.

I have given you wealth and land in abundance, but because you plan to tear up your land to plant shell-game missiles and waste precious dozens of billions of your wealth, you will be forced to tear up more land and spend more billions to keep ahead of your enemies whom you force to keep up with you.

I have given you leisure in abundance, but because you turn that leisure into license and idleness and luxuriousness, you will become a bored, soft and fat, directionless people, glued to your television sets and its unreality.

I have given you freedom in abundance, but because you have so often converted that freedom into free enterprise and refuse to change your economic principles and structures and thereby consign the poor to their poverty and a mere trickle from your wealth, I will turn the poor of the world against you, they will outvote you in world assemblies and you will find yourselves isolated more and more.

"Why have you plowed iniquity, reaped injustice, and eaten the produce, lies? Because you have trusted in your chariots and in you host of warriors, turmoil is going to break out in your towns, and all your fortresses will be laid waste . . . . Turn again, then, to your God,. hold fast to love and justice, and always put your trust in your God." (Hosea 10: 13-14; 12: 7).

* *

Therefore, I will send My storm to warn you and chastise you.
My thunder will destroy your peace (or what you think of as peace);
My winds will buffet your shores and shake your houses and tents and challenge your security;
My rains will chase inside all your revellers on the beaches and scatter your skiers onto dry land;
I will shake your trees violently, to dislodge the deadwood.
I will prune your deadwood, though it be painful, though half your limbs be lost;
but I mean to work My will. I mean to provide shade and light to all and want you to sprout new limbs that will hold not back their leaves but instead will yield them in plenty and yield them in the multitude of color that I desire.

Some questions:

1. Do you think this is an accurate reflection of the prophets' message? In what ways yes and in what ways no?

2. Do you think this is an accurate application of the prophets' message to U.S. society? In what ways yes and in what ways no?

3. What other applications/examples would you use?

True and False Prophets

God speaks to us not only through the Biblical prophets but contemporary ones as well, some of whom may be famous and others just "little people" like ourselves. But we have to know how to recognize them, how to distinguish "true prophets" from "false prophets". Here are some of the differences:

TRUE PROPHETS	*FALSE PROPHETS*
Do not call attention to their own person as much as to their message.	Often seek personal glory and praise, and perhaps material reward.
Although they may themselves be the center of controversy, are themselves persons who promote brotherhood, peace and justice.	Often create dissension for its own sake or to serve the goals of a very small, vested-interest group.
Willing to sacrifice their life if necessary in order to be true to the message they proclaim.	Seldom "go the extra mile" if confronted by the threat of harm to their person.
Are always "persons for others".	Despite a facade, will eventually come through as selfish or in serious error about the true nature of human persons

With these criteria in mind, I would like you to consider the following questions about people who have been "true prophets" for you:

— Which person or group in your life do you feel has been or now is acting as a prophetic influence on you, that is, helping you to see the direction your own life and the movement of the Spirit of God in the world?

— How does that person communicate his/her message to you?

— What is his/her message to you?

— What characteristics of a true prophet does he/she possess?

— How well are you responding to his/her message?

Five Ways of Being a Prophet

Prophets are more than protesters. There are lots of ways of being prophetic. Each of us is called to be prophetic in different ways. We may not individually do all five of the following but it would be good to have all five being practiced in every local community of faith. After reflecting on each of these five and how they have been lived out by the Hebrew prophets, contemporary prophets and our churches as a whole, identify ways you individually and your school or youth group or church/synagogue could also live them out.

A. Prophets remind people

Prophets remind people about God's special love for the poor — the orphans, widows, and aliens. They remind people of God's covenant (promise) and call to trust only in God, not in military alliances and fortifications or any other idols. God alone is to be worshipped. Jesus the prophet associated with the outcasts of his time and wants us to do the same. This is difficult in our affluent country, where the beautiful people, the rich and successful, are #1, where our suburban neighborhoods can keep us separated from God's special people. Some parents do not even allow their teens to go to the city as part of a school or church service project. The poor become invisible. Out of sight — out of mind. Prophets make the invisible visible; the inaudible audible. But siding with the poor and other victims/outcasts requires "upside-down thinking" and probably won't make us popular, but prophets are never popular. The Hebrew prophets constantly reminded their people of God's special love for the poor, of God's personal love for Israel, of the fact that it was Yahweh who led them out of Egypt .

1. Our contemporary prophets are reminders. Elie Wiesel, for instance, keeps telling the story of the Holocaust "lest we forget." Survivors of the atomic bomb tell the story of Hiroshima over and over, for the same reason. What are some other ways contemporary prophets are reminding people?

2. What are some ways your Church or faith tradition as a whole is prophetically reminding its members and others? Read some of its prophetic statements in official documents.

3. List some ways you individually and your school, youth group, synagogue, or church could be prophets by reminding others. Even such simple things as bumper stickers on cars, banners or pictures in places of worship, or signs or buttons on our houses or clothes can be prophetic reminders.

B. Prophets interpret for people

Prophets discern or read "the signs of the times". That is, they help people understand what is happening around them, the deeper meaning of events. They help people see God's providential love or hand in the world. They help people see some of our problems as the natural consequences of our sinful actions as individuals and as nations. They unmask lies and idols, helping us see how we often make idols out of wealth and power — shopping malls into temples and nuclear weapons into "gods of metal". Jesus the prophet told parables or stories so that eyes were opened, hearts were touched, and people were moved to act courageously. The Hebrew prophets were interpreters — of God's presence in all events, of Israel's own deeds as the source of their disasters, of false prophets in their midst.

1. List some ways contemporary prophets and our Churches and faith traditions are acting prophetically by interpreting for others.

2. List some ways you can do this too; also your school, youth group, synagogue, or church.

C. Prophets protest

We are all called, on occasion, to stand up for justice, peace, truth and life and say "no" to injustice, violence, lies and death. The three most powerful social movements in the United States in the past fifty years began as protests. People began to say "no" — "no" to racial injustice, to the war in Vietnam, to male domination; "no" to policies, institutions, ways of seeing things and ways of doing things that dehumanize people. Too often people bless injustice by remaining silent, even in such common things as racial slurs. We must learn to say "no". The Hebrew prophets protested repeatedly Israel's injustice to the poor, its trust in military fortifications and alliances rather than in Yahweh, its luxuriousness in the face of poverty. There were times when Jesus the prophet protested, as with the money-changers in the temple.

1. List some ways contemporary prophets and your Church or faith tradition have been prophetic protesters. Boycotts, demonstrations, tax resistance and other forms of civil disobedience all fit in here.

2. List some you can do so too; also your school, youth group, synagogue or church.

D. Prophets are advocates

Prophetic protest must be matched by strong advocacy. That is, prophets work to change policies and institutions that do violence or injustice. They challenge policy-makers. Sometimes they organize people to work more effectively on their own behalf. The Hebrew prophets took God's word directly to Israel's political leaders, and Isaiah and Jeremiah, to some extent, served as political advisors to the kings. Jesus the prophet called on the religious leaders of his time to change their practices and policies.

1. List some ways contemporary prophets and your Church or faith tradition have involved themselves in political advocacy. Political letter-writing and other forms of lobbying are obvious examples here.

2. List some ways you can too; also your school, youth group, synagogue or church.

E. Prophets offer vision and hope

Prophets do more than denounce injustice and announce the "bad news" of the consequences for human sinfulness. They also announce the "Good News" of God's promise of Shalom and fidelity to that promise. They energize people by rekindling their vision, by reminding them of God's presence and plan for the world. They help people see the significance of their struggles, of the little things they do. Prophets are people of hope, even in the midst of disaster. Isaiah reminded Israel that through suffering the kingdom will come. Isaiah and Jeremiah promised salvation for at least a remnant. Amos, Isaiah, and others envisioned a new earth, a new creation. Jesus' entire life and message provided vision and hope.

1. List some ways contemporary prophets and your Church or faith tradition are providing vision and hope.

2. List some ways you can too; also your school, youth group, synagogue or church.

"Me, A Prophet? No Way!"

God calls each of us to be a "prophet", just as God called Jeremiah. In the first chapter of Jeremiah, we read how Jeremiah protested against this calling, claiming that he was too young to be a prophet and did not know how to speak. He was only a teenager. Well, God did not let Jeremiah get away with that excuse. And God doesn't let us get away with it either. Read these words carefully:

> "The word of Yahweh was addressed to me, saying: 'Before I formed you in the womb I knew you; before you came to birth I consecrated you; I have appointed you as prophet to the nations.' I said, 'Ah, Lord Yahweh; look, I do not know how to speak: I am a child!' But Yahweh replied, 'Do not say, "I am a child". Go now to those to whom I send you and say whatever I command you. Do not be afraid of them, for I am with you to protect you — it is Yahweh who speaks!' Then Yahweh put out his hand and touched my mouth and said to me: 'There! I am putting my words into your mouth..." (Jeremiah 1:4-9)

The prophet Ezekiel described the prophet as a "sentry" whose responsibility it was to "sound the horn and warn the people". Read his words and consider how you might be a "sentry":

> "The word of Yahweh was addressed to me as follows, 'Son of man, speak to the members of your nation. Say to them, 'When I send the sword against a country, the people of that country select one of themselves and post him as a sentry. If he sees the sword coming against the country, he sounds his horn to warn the people. If someone hears the sound of the horn, but pays no attention, the sword will overtake him and destroy him; he will have been responsible for his own death. He has heard the sound of the horn and paid no attention... If, however, the sentry has seen the sword coming but has not blown his horn, and so the people are not warned and the sword overtakes them and destroys one of them, ... I will hold the sentry responsible for his death. Son of man, I have appointed you as sentry to my people.'" (Ezekiel 33: 1-7).

Some questions:

1. Do you see the "sword coming" and have opportunities to "sound the horn"? For instance, do you see any injustices, lies, or violence at your school, home, neighborhood, church, community that should be reported or challenged?

2. Do you see any harmful behavior in your friends or others you know that you should warn them or others about?

3. Are there social issues you could recommend that you school, youth group, or other groups (e.g., Scouts or maybe even a sports team) get involved in in some way — service projects, boycotts, material aid collections, letters to corporate or political or church leaders?

"And the Lord Said, Go!"

If you are like me, you are a little scared about all this. Read the following adaptation of the call to Jeremiah and Isaiah (6:1-8) to be prophets and their responses:

And the Lord said, "Go!"
and I said, "Who, me?"
and God said, "Yes, you!"
and I said, "But I'm not ready yet
and there is company coming,
and I can't leave my kids;
you know there's no one to take my place."
And God said, "You're stalling."

Again the Lord said, "Go!"
and I said, "But I don't want to,"
and God said, "I didn't ask if you wanted to."
and I said, "Listen, I'm not the kind of person
to get involved in controversy.
Besides, my family won't like it,
and what will the neighbors think!"
And God said, "Baloney!"

And yet a third time the Lord said, "Go!"
and I said, "Do I have to?"
and God said, "Do you love me?"
and I said, "Look, I'm scared.
People are going to hate me
and cut me into little pieces.
I can't take it all by myself."
And God said, "Where do you think I'll be?"

And the Lord said, "Go!"
and I sighed, "Here I am, send me!"

Rewrite the dialogue as you would imagine it going between God and yourself. What would be your excuses?

— Go back to God's dialogue with Jeremiah. When you think about God calling you to be a prophet, perhaps not to a whole nation as Jeremiah was, but at least to a few people, how do you feel? How do you think God responds to these feelings or excuses (perhaps your youth, which was Jeremiah's excuse for resisting his call)?

— Go back to the possibilities you listed for the questions about sounding your horn and warning the people and try to figure out how God is directing you as God directed Jeremiah:

— To whom do you think God wants you to go at this point in your life?

— What do you think God wants you to say to that person or group?

— And what kinds of protection do you think God is offering you?

Unit 3: Faith and Culture Contrasts

INTRODUCTION

A. Teacher overview and process

To examine with our students the imperative to peace and justice, we must recognize the broader context of values in which that call or vocation might be situated. Does this context sustain efforts at peacemaking or does it militate against such efforts? For us, the broader value context is that of Jewish-Christian revelation as opposed to what we might call the "Book of Revelation of American Culture". Each revelation is a "gospel" in the sense that it claims to offer truth. Both "gospels" reveal underlying images of the human person which reveal us to ourselves as we commit ourselves to that "gospel". Both offer us means for self-realization and fulfillment.

To challenge national values, to be for "peace" in the sense of challenging national policies, is seen by some as "unpatriotic". This was especially true in the US during the 1990-91 war in the Persian Gulf, which might be a good case study to use with students. The kind of critical thinking urged in this volume and the kinds of actions, groups, and issues considered here is hard for many people because of their sense of patriotism. Thus, to move further into these issues, it is also essential that we confront this "block" and see a broader understanding of patriotism, one that is fully compatible with critical thinking about and working to change one's national values and policies. Because the celebration of Columbus Day 1992 was such a major moment in the history of the Americas, it offers a unique opportunity for this kind of reflection.

The process here moves inductively, having students examine their religious tradition, national documents, and other sources of revelation of faith and cultural values, before considering other persons' analyses of faith and culture contrasts. Each step would probably be best done as a whole group, but might benefit from individuals doing them on their own first or in groups of two's or three's.

Some teachers may agree with the following suggestion from a long-time peace educator and want to incorporate her concern into the beginning of this course/program or make it more of an explicit dimension of this unit.

Why Care at All? The Basic Contrast between Individualism and the Common Good

Having taught the issues in this manual for many years, I know that originally most of my courses did not succeed very well, until I began to establish a framework of "What is an individual?" or "Why should we care?" The issues in this manual assume that young people care about others and value the rights of other human beings over their own self-interest. But in many teaching situations, this may not be the case. It may be necessary first to establish a framework that looks at freedom vs. obligation, individuality and the common good. As long as most people construe individuality as their own self-interest, then a teacher must work to show how true individuality encompasses caring about others as part of what a person is.

In my courses with advanced high school students, I use several of the following resources and take about a month to establish a framework, before getting into specific peace and justices issues:

— Selections from Robert Bellah's HABITS OF THE HEART: INDIVIDUALISM AND COMMITMENT IN AMERICAN LIFE (Berkeley, CA: University of California Press, 1988)

— Antoine de Saint-Exupery, THE LITTLE PRINCE (New York: Harcourt, Brace & World, 1943)

— Robert Heilbroner, "What Has Posterity Ever Done for Me?", a chapter in AN INQUIRY INTO THE HUMAN PROSPECT

— John Donne's poem, NO MAN IS AN ISLAND

— A twist I sometimes use when I have more "rugged individualists" in class is to read Jack Keruac's ON THE ROAD. It shows the emptiness of a life that is devoted to a kind of narcissistic preoccupation with individualism.

— Margo McAlear

B. Some helpful resources

1. John Kavanaugh, SJ, FOLLOWING CHRIST IN A CONSUMER SOCIETY: THE SPIRITUALITY OF CULTURAL RESISTANCE (Maryknoll, NY: Orbis Books, 1991 revised edition) presents both a biblical critique of US consumer society and lots of engaging examples from advertising. See also his FACES OF POVERTY: FACES OF CHRIST (p. 115) for further contrasts of materialism and simplicity, illustrated with photographs.

2. AMERICAN VALUES: OPPOSING VIEWPOINTS (Greenhaven Press, P.O. Box 289009, San Diego, CA 92128; 1989) is excellent for contrasting viewpoints on US values. Chapter 1 offers contrasting views on US political values, Chapter 2 on US social values, Chapter 3 on US economic values, Chapter 4 on US religious values, Chapter 5 on patriotism, and Chapter 6 on visions of US society and what is needed to help the US fulfill its "promise and potential"

UNDERSTANDING THE CONTRASTS

A. Step One — Identify Jewish-Christian biblical values

1. Have students cull these values from various Biblical "lists" — the ten Commandments, Micah's three directives in 6:8, the eight Beatitudes (Matthew 5:1-10), and the criteria for the Last Judgment (Matthew 25: 31-46).

2. Because core values are often embedded in key stories or parables in the Bible, you might also have students identify some of these stories/parables and unearth the values.

3. You might also have students name the basic symbols of their faith and what values are embodied in those symbols (see the symbols above in the unit on "Vision").

B. Step Two — Identify national ideals and values

1. Have students cull these from basic national documents and songs. You might use the following resources and activities for enriching this step.

   — Daniel Marsh, in an intriguing essay in AMERICAN VALUES, one of Greenhaven Press's "OPPOSING VIEWPOINTS SERIES" books, identifies what he calls the seven "Scriptures of Americanism", each document/statement paralleling a specific book or portion of the Jewish-Christian scriptures:

   (1) Genesis: the Mayflower Compact;
   (2) Exodus: the Declaration of Independence;
   (3) Book of Law: the Constitution (where the Bill of Rights parallels the 10 Commandments);
   (4) The Prophets: Washington's "Farewell Address";
   (5) The Psalms: the national anthem ("The Star-Spangled Banner");
   (6) The Gospels: Lincoln's Second Inaugural Address (March 4, 1865);
   (7) The Epistles: Woodrow Wilson's "The Road Away from Revolution" (his last article in 1923)

   — Using Marsh categories, have students identify and examine important statements of other "prophets" (e.g., see Martin Luther King's "I Have a Dream" speech and his "I Still Have a Dream" sermon), other "Epistles" or "Gospels". Would statements like "The White Man's Burden" and "Manifest Destiny" qualify? What about Langston Hughes' poem on America?

   — Consider other national songs ("Psalms") like AMERICA THE BEAUTIFUL, GOD BLESS AMERICA, the BATTLE HYMN OF THE REPUBLIC

2. You might have US students also cull these ideals from national symbols like the Statue of Liberty, the national flag, the Liberty Bell, the American eagle.

3. Culling them from national heroes is a third option. See PEACE HEROES IN THE 20TH CENTURY (below, p. 62) for a chapter analyzing US values through its historical heroes.

4. TV and magazine advertisements are probably the best source of cultural values. Have students record or gather some of ads, analyze them and/or bring them to class for group consideration. An excellent video for presenting this is IN THE PRESENCE OF PERSUASION, with three 17-minute segments — "Be A Winner" examines selling attractiveness for women and the macho image for men; see p. 97 for details and the other segments.

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C. **Step Three — Compare religious and national values**

1. Have students consider the "Upside Down Thinking" of Jesus and the "Rainbow vs. Rambo" contrasts on the student pages and answer the questions.
2. Have students put the cultural values in the form of "Commandments" or "Beatitudes", paralleling the Biblical expressions of value.
3. An interesting and creative extension of #1 and #2 would be to have students consider animal characters — the animals the Hebrew prophets and Jesus identify compared with those most valued in contemporary culture. The lamb is probably the most frequent image of the Messiah — "the lamb of God" led to the slaughter (e.g., Isaiah, 53:7). As Jesus tells his disciples, "Remember, I am sending you out like sheep among wolves; so be cunning as serpents and yet as harmless as doves" (Matthew 10: 16). Contrast lamb with the animals attached to US athletic teams and national symbols (eagle). Could you imagine the Los Angeles Rams being called the "Los Angeles Lambs"! Why would this be almost unthinkable? What does it say about prevailing cultural values?
4. Have students examine the excerpts from the Catholic Bishops of Appalachia's pastoral letter, THIS LAND IS HOME TO ME.
5. Have students listen to the songs of Jude and Doug Krehbiel (if possible), consider the lyrics and do the activities listed on the student pages. Several of their other songs are effective here too. With "Turn It Around", ask students what in our culture needs to be turned around and around to what. With "Road Less Travelled", ask students where this road is headed, how it differs from the "road more travelled", and how to walk this less travelled road. With "Gettin' Nowhere Fast", ask students for examples of its truth and their opinion of the rest of the refrain: "The last shall be first and the first shall be last".

D. **Activities for Patriotism**

1. Have students read the various definitions of patriotism on student page 48 and answer the questions there. The basic understanding of patriotism underlying this manual is "love of one's country" in which "love" means working hard to bring the practices of one's country in line with its ideals and "country" means the people and ideals, not land mass or every practice or policy.
2. Have students entitle their essay or collage "I have a dream", perhaps comparing their "dream" with that of Martin Luther King (see the excerpts by King on pp.78–79), and then discuss the questions following it.
3. Or use the "1992: A Call for Reconstruction" essay by Jim Wallis below, pp. 59–60, and have the students entitle their essay "The Reconstruction of America" in response to his statement: "Only an alternative vision of what this country could and should be can keep us from continuing to repeat the injustice that has shaped our past, controls our present, and threatens our future."
4. Show students and discuss the second segment of the IN THE PRESENCE OF PERSUASION video (see p. 97 for details) — "Be an American", on the place of national pride in a global community .
5. Models of patriotism.
   — Show the 30-minute video MOTHER OF THE YEAR ($15 rental from EcuFilm or the Institute for Peace and Justice), a challenging story of a US patriot, a grandmother voted national US mother of the year who also commits civil disobedience because she loves her "beloved America". It not only shows how she lived out her patriotism but how she passed it on to her children and grandchildren. Have students identify her type of patriotism, discuss what they agree and disagree with in her actions, and whether there is anything they could learn from her growing up or the raising of her family that would help them become the kind of person they would like to become.

   — Also effective is WOMEN — FOR AMERICA, FOR THE WORLD, a 30-minute, 1985 video ($35 purchase from the Video Project; rent free from Church World Service), statements by US women legislators, peace activists, mothers, and other professionals of many races and ages, all with the message that peacemaking is patriotic and that we all can do something, especially women.
6. Celebrating patriotic occasions. Have students identify ways they see as good for celebrating national holidays like (in the US) the 4th of July, Memorial Day, Veterans Day, Thanksgiving Day, Columbus Day. When you get to Columbus Day, use the essay by Jim Wallis (pp. 59–60); unless you want to save it for consideration only in the section on "Social Sin" in the next unit. Perhaps the best and most critical account of Columbus' impact on the Americas is found in Howard Zinn, A PEOPLE'S HISTORY OF THE UNITED STATES, an excellent critical perspective on all of US history. See also the suggestions on "Interracial Reconciliation", pp. 75–76.

A Critique of US Values by the Catholic Bishops of Appalachia

1. **Corporate America shapes our values.**

   In their analysis of poverty and powerlessness in Appalachia, the Catholic bishops of that region see in the US economic system powerful forces — technology and the profit motive — that have produced some real benefits but which also have been perverted into an "idolatrous power".

   Quote: "This power overwhelms the good intentions of noble people. It forces them to compete brutally with one another. It pushes people into 'conspicuous consumption' and 'planned obsolescence.' It delivers up control to a tiny minority whose values then shape our social structures."

   Questions: What is this power and is it as strong as the bishops claim? Do you feel "pushed into conspicuous consumption"? Why or why not? Who is this "tiny minority"? What are their values? Do you think they "shape our social structures"? Why or why not?

2. **Their main value is consumption.**

   Quote: "Many times before, outside forces have attacked the mountain's dream. But never before was the attack so strong. Now it comes with cable TV, satellite communications, giant ribbons of highway driving into the guts of the land. The attack wants to teach people that happiness is what you buy — in soaps and drinks, in gimmicks and gadgets, and that all of life is one big commodity market. It would be bad enough if the attack only tried to take the land, but it wants the soul too."

   Questions: What do they mean by saying that "all of life is one big commodity market"? Is that the message you hear on TV? How is this an "attack on the soul"?

3. **They push power while God exalts the lowly.**

   Quotes: "There's an even bigger consumption problem among the rich — consumption not just of luxuries, but of power — the power to shape economic structures, political structures, cultural structures, all in the service of more waste, more profit, more power."

   Questions: Compare this quote with those by Archbishop Romero on pp. 87-88 about God hearing the cry of the poor, exalting the lowly, using the "weak things of this world". Is there a fundamental contradiction here between affluent N[illegible] American values and our religious traditions? Do you feel drawn to wanting power? In wh[illegible]s? Which of these ways do you think are good and which are not?

4. **Are there competing images of God?**

   Quote: "The Living God, the Lord whom we worship, is the God of the Poor. In Israel, God revealed God's self to God's people by liberating them from oppression under the bondage of Egypt [read Exodus 3:7-9, 14:30-31]. Not only in the liberation of God's people does God reveal God's self, but also within Israel by defending all those who are victims of injustice [read Psalm 72:12-14]. Thus, the God of Israel, who is also our God, is the God of the poor, because God frees the oppressed."

   Questions: How do you think the wealthy and powerful people in your country would describe their God? What do you think is the general image of God among most people in your country? How would these images differ from the one in the quote? What difference would this difference make in how we live our lives?

5. **Whose side are we on? What do we choose?**

   Quote: "Thus, there must be no doubt that we who must speak the message of the One who summoned Moses and who spoke through Jesus of Nazareth and who keeps the Spirit alive on behalf of justice for so many centuries, can only become advocates for the poor... In a profound sense the choices are simple and stark: death or life, injustice or justice, idolatry or the Living God. We must choose life. We must choose justice. We must choose the Living God."

   Questions: Why do so few people really stand with the poor in our society? What does it mean to choose life? to choose justice? to choose the Living God? How does this make us different from others? What are they choosing? Is it hard to be different? What can you do about that?

The Justice of Jesus: "Upside-down Thinking"

This is pretty challenging, even threatening. But Jesus did not come to make us comfortable. His words and example challenge us deeply. Consider the following three contrasts between His message and the culture's message. Would you agree that Jesus' message represents what some people have called "upside-down thinking"?

1. **Be last and serve others vs. be "number one"**
   - "Many who are first will be last, and the last, first" (Matthew 19:30; Mark 10:31)
   - "Those who make themselves as little as this child are the greatest in the kingdom of heaven" (Matthew 18:1-4;
   - "whoever loses their life will gain it" (Matthew 10:39),
   - Take the last seat at the table: "When you are a guest, make your way to the lowest place and sit there..." (Luke 14:7-11)
   - Leaders are servants: "Anyone who wants to be great among you must be your servant, and anyone who wants to be first among you must be your slave, just as the Son of Man came not to be served but to serve, and to give his life as a ransom for many" (Matthew 20:24-28; 23:11-12; Mark 9:33-37;10:41-45; Luke 9:46-48)
   - Wash peoples' feet (John 13)
2. **"Downward mobility" vs. "upward mobility"**
   - "His state was divine, yet he did not cling to his equality with God, but emptied himself to assume the condition of a slave..." (Philippians 2:1-11).
   - "the son of man has nowhere to lay his head" (Matthew 8:20)
   - "Do not store up treasures for yourselves on earth..." (Matthew 6:19-21)
   - "sell what you have and give it to the poor and come follow me" (Matthew 19:16-22; Mark 10:17-22).
   - "None of you can be my disciple unless you give up all your possessions" (Luke 14:33)
3. **Be merciful, generous, forgive vs. be "fair"**
   - "the prodigal son" (Luke 15:11-32)
   - paying a full day's wage to all workers, even those working only the last hour (Matthew 20:1-16).
   - "Father, forgive them, for they know not what they do" (Luke 23:24)
   - "Lord, how often must I forgive my brother if he wrongs me?... seventy times seven" (Matthew 18: 21-22).
   - "You have learned how it was said: 'an eye for an eye...' On the contrary, if anyone hits you on the right cheek, offer him the other as well..." (Matthew 5: 38-48)

Some questions:

- Do you think any of these contrasts are unfair? Which and why?
- Are there other important contrasts besides these three? What Scriptural passages would you use to demonstrate these additional contrasts?
- Which of Jesus' messages do you find hardest to embrace personally and why?
- Which do you think the society/culture finds hardest to embrace and why?

"Rainbow-ism" vs. "Rambo-ism"

Another way to consider some of the contrasts between our religious vision and our present cultural values is to go back to the image of "rainbow people" in my article "We Are A Rainbow People". Examine the following contrasts and ask yourself the questions you used above with the passages about the justice of Jesus. You might not agree with my contrasts and that's fine, but think about how much the image of "Rambo" has affected the values and policies of our society and how it may have affected your own image of yourself. Why is it considered so bad to be a called a "wimp" these days? Think about it and consider these contrasts:

"Rainbow-ism"	"Rambo-ism"
mutuality, cooperation, negotiation	domination, competition, force
sharing, enough	amassing, more
care for the future	take it now
inclusiveness, we/ours	exclusiveness, me/mine
equality of races, genders	white male supremacy
sovereign equality of nations	"America #1"
forgiveness, vulnerability	retaliation, invulnerability
freedom, trust	control, security
empower others	use others
be child-like	be a man
sing & dance	be sung & danced for
affectivity, being	rationality, having
relate & enjoy	use
persons, possibilities, quality	things, facts, quantity
commitment	escape
ethical imperatives	technological imperatives

How to act on any of these contrasts

Consider the following questions:

— Which of the contrasts above would you like to do something about in your own life? in the society as a whole?

— What keeps you from doing something about this?

— What are some things you can do individually, as a group, and/or as a larger faith community to make some change in this area?

Consumerism and Stewardship

"BUY, BUY, BUY" by Doug & Jude Krehbiel

In the store on a sign by the power tools
It said, "Why work harder than you have to?"
Then over by the dumbbells what did I read?
"Maximum resistance guaranteed."

And it's buy, buy, buy
If it's new and improved gonna give it a try
Why do I
Want to get all I can before I die?

Well, I ride in style when the lawn I mow
Drive to work and I drive back home
But a better bod would be a gas
I'll enroll in a new fitness class.

There is one thing I can conclude —
Prosperity leaves me confused.
I work so hard it makes me crazy
Just to afford to be lazy.

What I need to let go of:	*Obstacles to letting go:*	*Specific steps toward letting go:*
Always buying new clothes	Peer pressure	Find attractive clothes at a thrift shop

"LAUGHING AT THE LIES" by Doug and Jude Krehbiel

Diamonds are forever; Coke's the real thing
Know the joy that only wealth can bring
Fast cars will bring you true romance
Remember nice folks always finish last.

Blow off your cares with a little booze
Cheat but don't get caught and you'll never lose
Put your faith in yourself and your trust in the bank
You'll be the only one that you'll have to thank.

Lie, lie, lie, lie,
Lie, lie, lie, lie
Lie, lie, lie, lie
Tears in my eyes, you ask me why
I'm laughing at all the lies.

Real men don't cry, they are not afraid
Security lies in the weapons we've made
A woman's worth is in her beauty and grace
And in the home is her only place.

1. Compare the line "remember nice folks always finish last" with Jesus' upside down thinking — "the first shall be last and the last shall be first." Which is right? Which do you practice? How?
2. What other lies in this song do you find hard to let go of?
3. What are some other lies of secular society that you find it hard to resist?
4. Which of these lies can you do something about right now and what is it that you can do?

Adapted from JOURNEY WITH JUSTICE, a curriculum for youth by Paula Lehman, Faith & Life Press, 1990; the Krehbiel's JOURNEY WITH JUSTICE audio tape is also available from the Institute, $10.00, plus mailing.

Definitions and Descriptions of Patriotism

Consider the following definitions. What do you agree with or disagree with in each of them? Which comes closest to your own understanding of patriotism and why?

1. **Random House Dictionary of the English Language:**

   A patriot is "a person who loves, supports, and defends his or her country and its interests with devotion."

2. **Stephen Decatur's famous dinner toast in 1816:**

   "Our country! In her intercourse with foreign nations may she always be in the right; but our country right or wrong."

3. **President John Quincy Adams' response in 1847:**

   "And say not thou 'My country right or wrong,' nor shed thy blood for an unhallowed cause."

4. **Ralph Nader, consumer advocate:**

   "In the '80s, patriotism and its symbols increasingly have become media extravaganzas for commercial and political exploitation. Such shows and speeches, disassociated as they are from contemporary deeds and national missions, have become refuges for holders of power who seek to define and control and nation's patriotic sentiments.... The challenge is to find activities in our own daily lives that give meaning to our patriotic slogans, and that allow us to define our love for our country through civic achievement. Patriotism is a powerful idea, and one that should be defined by citizens, not by their rulers alone. For me, the meaning of patriotism lies in working to make America more lovable.... This means working to end poverty, discrimination, corruption, greed and other conditions that weaken the promise and potential of America... If it is unpatriotic to tear down the flag (which is a symbol of the country), why isn't it more unpatriotic to desecrate the country itself — to pollute, despoil and ravage the air, land and water?"

5. **Robert Heinlein, science fiction writer and US Naval Academy graduate:**

   "Patriotism means that you place the welfare of your nation ahead of your own, even if it costs you your life..., [as in] Nathan Hale's last words: 'I regret that I have but one life to give for my country.' Spelled out in simply Anglo-Saxon words, 'Patriotism" reads 'Women and children first!'"

6. **Roman Catholic Church (from The Church In The Modern World, Vatican Council II, 1965):**

   "Citizens should develop a generous and loyal devotion to their country, but without any narrowing of mind. In other words, they must always look simultaneously to the welfare of the whole human family, which is tied together by the manifold bonds linking races, peoples, and nations." (#75)

7. **United Methodist Church (from their 1986 pastoral letter, IN DEFENSE OF CREATION):**

   "Loyalty to one's own government is always subject to the transcendent loyalty that belongs to the Sovereign God alone. Such loyalty may be politically expressed either in support of or in opposition to current government policies." (#8)

   "The Church of Jesus Christ, in the power and unity of the Holy Spirit, is called to serve as an alternative community to an alienated and fractured world — a loving and peaceable international company of disciples transcending all governments, races, and ideologies; reaching out to all 'enemies'; and ministering to all the victims of poverty and oppression." (#19)

8. **Henry David Thoreau, American author and civil resister:**

   "The mass of people serve the State thus, not as people mainly, but as machines, with their bodies. They are the standing army, and the militia, jailers, constables, etc. In most cases there is no free exercise whatever of the judgment or of the moral sense... Others, as most legislators, politicians, lawyers, ministers, and office-holders, serve the State chiefly with their heads; and, as they rarely make any moral distinctions, they are as likely to serve the devil, without intending it, as God. A very few, as heroes, patriots, martyrs, reformers in the great sense, and persons, serve the State with their consciences also, and necessarily resist it for the most part; and they are commonly treated by it as enemies."

   Questions: Is Thoreau too critical of the first two kinds of service? Why or why not? Where do you see yourself among these three choices? Where would you like to be and why?

Unit 4: Making the Connections:
Social Analysis, Social Sin, and Social Change

INTRODUCTION

A. Teacher Overview

It is essential that we all see the connections among the various issues with which we are confronted, to better inform our action as well as organize our thinking. The student pages begin with statements by Martin Luther King, linking several of the issues considered in this manual. These are followed by three more systematic ways of linking these issues, each way offering a visual presentation. These issues are then used as illustrations of "social sin".

B. Process

1. An engaging way to initiate this process would be through the music from either JUBILEE, especially "Look Beyond the Refugee", or JOURNEY WITH JUSTICE, especially "Clear to Me", both of which make the connections.
2. As the first essential component, have students read the various statements of connections in the student pages and answer the questions with each. The visual representatives might be duplicated on an overhead projector. The statement on "Institutional Violence and the Spiral of Violence" is quite important for helping students see the tendency to "blame the victims" for their exploitation or criticize them too easily for their resistance.
3. Begin the section on social sin by making sure students understand its various elements, using the example of the American motion picture industry (p. 56), and can give examples of their own to match those offered there. The student page on "Your Personal Involvement with Social Sin" below is excellent for this purpose, but feel free to adapt to the needs and life situations of your students.
4. Use "The Babies in the River" analogy to help students see the need for addressing the structural causes of injustice as well as responding directly to the needs of its victims. The questions that follow it are especially engaging.
5. The case study on Native Americans and the celebration of Columbus Day presents a challenging conclusion to this unit and offers students some important action possibilities and thereby practice the virtue of social justice, as well as giving you another chance to make sure they understand the realities of social sin. This example also offers a good transition to the units on "Reconciliation", particularly the unit on "Interracial Reconciliation".

C. Some helpful resources

1. Joe Holland and Peter Henriot, SJ, SOCIAL ANALYSIS: LINKING FAITH AND JUSTICE (Maryknoll, NY: Orbis Books, 1983) is an excellent overview of the process of social analysis as well as its application to contemporary society.
2. Mark O'Keefe, OSB, WHAT ARE THEY SAYING ABOUT SOCIAL SIN? (Paulist Press, 1990; 120 pp) is a thorough theological treatment of social sin, with some good examples
3. Audio-visuals that make some of these connections include WOMEN — FOR AMERICA, FOR THE WORLD (see p. 43), a 30-minute video of statements by US women peacemakers connecting the arms race, environmental destruction and poverty.
4. On the Columbus event, the best resource for teachers is RETHINKING COLUMBUS, a special 96-page issue of the RETHINKING SCHOOLS magazine (1001 E. Keole Ave., Milwaukee, WI 53212; 414-964-9646), with a wide variety of essays, poems, stories, activities and resources for all age students.

STATEMENTS MAKING THE CONNECTIONS

A. **Musical expression of the connections**

1. Strathdee's JUBILEE cassette has several songs making the connections, particularly "In Defense of Creation" (see p. 16), "Where Two or Three Gather", and "Look Beyond the Refugee".
2. The Krehbiel's ROAD LESS TRAVELLED cassette also has several songs making the connections, particularly "Clear to Me" and "Turn It Around".

B. **The "Giant Triplets"** of Racism, Materialism, and Militarism by Martin Luther King (see the student pages for the passages and pertinent discussion questions).

C. **Adding Sexism and Exploitation of the Earth** to the "Giant Triplet" (see the student pages for a chart and pertinent discussion questions).

D. **"Institutional Violence" and "The Spiral of Violence"** (See the student pages for both a visual and written expression of the connections, plus some discussion questions).

SOCIAL SIN

A. The Basic Concept

1. **Introduction**

As it is explained on student page 55, people in various religious traditions are often told about "sin". But generally the discussion is restricted to acts of personal sinfulness and rarely is the notion of "social sin" presented. Social sin is another name for institutional violence, though it can also be applied to some organized counter-violence and definitely to organized repressive violence. The call to repentance in all faith traditions is a call to see and address the sinfulness of social practices as well as personal practices.

2. **Social Sin in the Hebrew Prophets**

Reading the Hebrew prophets (see the unit on "Prophets") shows us clearly that injustice is a fundamental contradiction of the will of God. It is sinful. Sin not only refers to our personal sins of greed, indifference, selfishness. Sin also refers to those situations and institutions into which our personal sins get embedded, multiplied, and made more destructive. This is social sin. The Hebrew prophets, particularly Amos, were loud in their condemnation of social sin. It was the sins of Israel as a nation, not just certain individuals, that Yahweh called Amos to condemn. The two passages on the student page 55, offer good examples. Jack Nelson's commentary (in HUNGER FOR JUSTICE, Orbis, 1979) on Amos' words reveals the social sinfulness (economic injustice) of Israel in the 8th century B.C. Israel had become urbanized and a major trading power. Peasant farmers, through foreclosures on their debts, lost their land to the wealthy and were sold into slavery. Some peasants worked their former lands as tenants but had little, poor quality, and overpriced food to eat, since much of the harvest was converted to export crops or luxuries for wealthy few. This economic exploitation was supported by the corruption of the judicial system and the merchant class.

3. **Social Sin in Contemporary Christian Church Reflection —**

(further reflections from JUSTICE IN THE WORLD, the 1971 document of the World Synod of Catholic Bishops)

— "...we have nevertheless been able to perceive the serious injustices which are building around the world of people a network of domination, oppression and abuses which stifles freedom and which keep the greater part of humanity from sharing in the building up and enjoyment of a more fraternal world." (Introduction)

— "Listening to the cry of those who suffer violence and are oppressed by unjust systems and structures, and hearing the appeal of a world that by its perversity contradicts the plan of its Creator..." (Introduction)

— "...the power of the Holy Spirit frees people from personal sin and from its consequences in social life." (Introduction)

— "This desire (for development) however will not satisfy the expectation of our time if it ignores the objective obstacles which social structures place in the way of conversion of hearts, or even of the realization of the ideal of charity. It demands on the contrary that the general condition of being marginal in society be overcome, so that an end will be put to the systematic barriers and vicious circles" (which keep people poor). (Part I, "The Right to Development")

B. The reality of social sin

1. **Naming social sins.** Brainstorm with the class other social sins, generic kinds like racism and sexism and more specific ones like the American motion picture industry. For a detailed description of the sin of racism, have students read the "Racism — And How to Fight It" summary of the US Catholic Bishops' pastoral letter on racism (in the Appendix). In particular, have them discuss the two paragraphs at the bottom of column one and top of column two on page 178.

2. **Detailing social sins.** After discussing the various elements in the example of the American motion picture industry and/or other examples, have students consider the first question on the "Personal Connections with Social Sin" chart on page 57.

3. **Personal participation in social sins.** After naming and detailing social sins, it might be good to ask students to name the various ways in which they participate in the sinfulness of the social structures or practices they name in any of the activities above — e.g., what benefits do they enjoy because of this sin? It might be best to have students work in pairs or small groups. Then it would be important to have them brainstorm ways in which they can reduce or end their participation and challenge such sinfulness. The issue units that follow offer ample opportunity and suggestions for such action.

4. **Some pastoral notes** are essential before proceeding into this area of responsibility and action:

   a. **We are "caught" in a "web of sinfulness."** Even though few of us ever intend to cause the sinful effects of social sin, we unknowingly participate in many social sins and often benefit from these sins. To do something about this is both difficult and necessary, so we need to be both gentle and firm. As pointed out in Mark O'Keefe's excellent book WHAT ARE THEY SAYING ABOUT SOCIAL SIN?:

   "...efforts to identify personal responsibility for social sin and the appreciation of unavoidable participation in social sin is not meant to produce paralyzing guilt. People are limited in their ability to recognize injustice done to others by vast and complex systems. They are certainly limited in their ability to change these structures — even in concert with many other like-minded persons. Human persons are unavoidably limited in their ability to devote their energy to overcoming more than one or two oppressive situations at a time. Yet, an awareness of social sin and our inevitable complicity in it does reduce the potential for self-satisfaction and confidence in one's state of moral purity... Every effort must be made to unmask social sin, to disaffiliate from it, and to shape one's own attitudes and actions, as well as one's relationships, in a transformed and transformative way."

   b. **"Affirmative action" may seem unfair to many.** Many of the measures to overcome the effects of social sin involve renouncing benefits that may seem unfair to many, especially when they know they are not guilty or responsible for setting up the sinful structures that produced the sinful effects. Helping white students see, for instance, how they have benefitted from racism in education and employment is as necessary as it is difficult sometimes. For Christians, a reflection on how Jesus overcame human sin by voluntarily taking it on and suffering its consequences may be helpful. At times, we are called to voluntarily take on the suffering of others to help overcome that evil in society.

C. The need to confront social sin

1. An Analogy — "Babies in the River"

   Ask students to consider this story on page 58 and identify their probable response, as a way of illustrating the importance of working to change situations and policies that cause people to be victims or casualties. Caring for the casualties— the corporal works of mercy— continues to be important. But it is not enough. Today we are being asked to perform works of justice as well. The possibilities for applying this story to contemporary situations are numerous. You might start with the one after the story and ask students to identify others.

2. **A musical expression.** The Strathdee's JUBILEE cassette has a song "Look Beyond the Refugee" that asks the listener to look for the causes of poverty and "not be afraid of what you see; let your mind ask the question 'why?'".

3. **A concluding example: Racism and Native Americans.** Because of the uniqueness of the moment that October 12, 1992 presented the religious community in the US to look seriously at our national and religious participation in this sinfulness, you might be sure to include this example. The essay in the student pages by Jim Wallis, "1992: The Call to Reconstruction" and the questions that follow, offer a challenging task for students. It might be best to consider this case study as the final activity of this unit.

The "Giant Triplets" of Racism, Materialism, and Militarism

"There is at the outset a very obvious and almost facile connection between the war in Vietnam and the struggle I, and others, have been waging in America. A few years ago there was a shining moment in that struggle. It seemed as if there was a real promise of hope for the poor — both black and white — through the Poverty Program.... Then came the war in Vietnam, and I watched the program broken and eviscerated as if it were some idle political plaything of a society gone mad on war, and I knew that America would never invest the necessary funds or energies in rehabilitation of its poor so long as adventures like Vietnam continued to draw people and skills and money like some demoniacal destructive suction tube. So I was compelled to see the war as an enemy of the poor and to attack it as such....

"I am convinced that if we are to get on the right side of the world revolution, we as a nation must undergo a radical revolution of values. We must rapidly begin the shift from a 'thing-oriented' society to a 'people-oriented' society. When machines and computers, profit motives and property rights are considered more important than people, the giant triplets of racism, materialism and militarism are incapable of being conquered..." — Martin Luther King, "Beyond Vietnam", 1967.

"How shall we grapple with the vision of this man (King) who knew that he was engaged in 'much more than a struggle for the rights of Negroes', who realized that the Black movement was 'forcing America to face all its interrelated flaws — racism, poverty, militarism, and materialism.' King said that the Black freedom struggle was 'exposing the evils that are deeply rooted in the whole structure of our society. It reveals systemic rather than superficial flaws and suggests that radical reconstruction of society itself is the real issue to be faced.' We know we must build our humanity and steadily diminish the power of the anti-human forces of greed, exploitation, fear, and all ideas of supremacy based on race, class, gender, or genes...." Commentary on King's speech by Vincent Harding, "The Land Beyond" (SOJOURNERS magazine, January 1983).

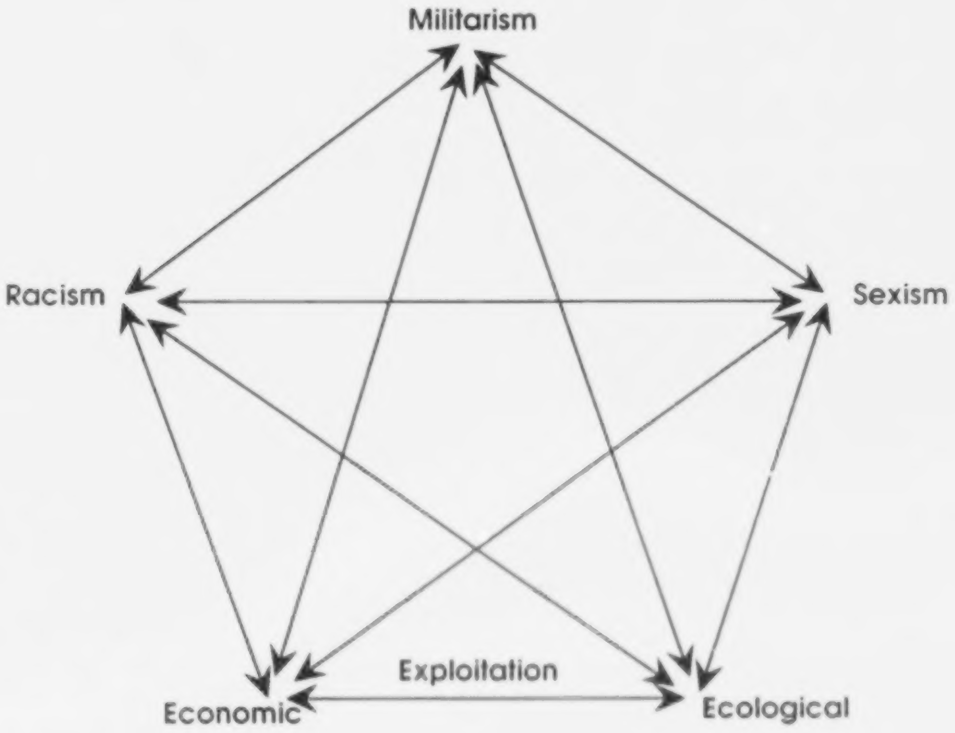
— Why does King call racism, materialism and militarism "a giant triplet"? What are connections between these issues?

— What are the signs of a 'thing-oriented' society? ... of a 'person-oriented' society?

— What would a "radical revolution in values" and a "radical reconstruction of society" look like?

— What are the "systemic rather than superficial flaws" in US society that Harding sees in King's analysis?

Adding Sexism and Exploitation of the Earth to the "Giant Triplet"



- King did not add sexism and exploitation of the earth. Do you think they belong with his triplet? Why or why not?

- In the "pentagon" above, give examples of each arrow between issues, showing their connection.

- What do all five issues or "-isms" have in common?

- What makes them different?

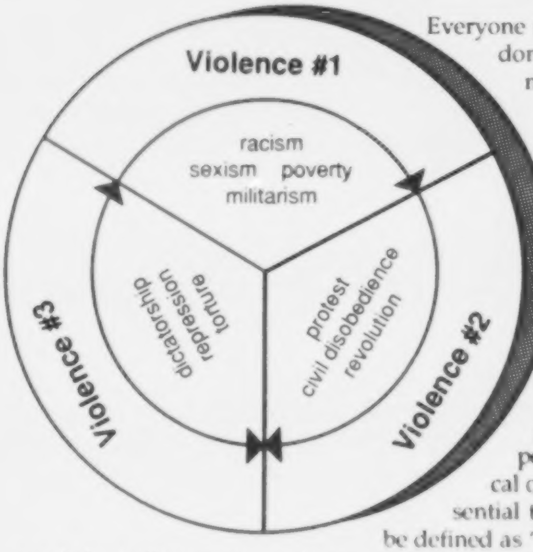
- Names some causes or underlying values that are the same for all five?

- Name some effects that are the same of all or most of the five?

- How accurate would it be to call the figure above "the pentagon of power and powerlessness"?

- How would counteracting one of the issues help to counteract the others (e.g., how would counteracting sexism by encouraging gentleness in boys affect militarism or exploitation of the earth?

"Institutional Violence" and "The Spiral of Violence"



Everyone seems to be concerned about violence — violent crimes, domestic violence, violence on TV, violence in schools. But most people are missing the most pervasive form of violence when they focus exclusively on these forms of overt physical violence. The deeper problem is institutional violence. Dom Helder Camara, former Roman Catholic Archbishop of Recife in northern Brazil and internationally renowned social justice advocate, has identified three kinds of violence which combine to form what he calls "the spiral of violence".

Violence #1 is called structural or institutional violence. By institutions, we mean "fairly stable social arrangements and practices through which collective actions are taken." Examples of institutions include government, business, unions, schools, churches, courts, police, etc. If violence in general is defined as "the physical or psychological impairment or destruction of what is essential to the human person," then institutional violence could be defined as "any institutional condition or practice that physically or psychologically impairs or destroys what is essential to the human person." That is, institutional violence is the violence in the rules or policies or institutions or systems that deprive human beings of the basic necessities of life, that deprive human beings of their dignity and of their right to exercise some control over their own lives.

More descriptively, the violence of institutions is rejection as well as attack — a denial of needs, a reduction of persons to the status of objects to be broken, manipulated, or ignored. The violence of bombs can cripple bodies; the violence of miseducation can cripple minds. The violence of unemployment can murder self-esteem and hope. The violence of a chronic insecurity can disfigure personalities as well as persons. And the violence of unequal laws can kill personhood as well as persons.

As Dom Helder puts it, this kind of violence — institutional violence — breeds counter-violence, violence #2 — rent strikes, race or food riots, prison revolts, labor strikes, taking hostages, land takeovers, terrorism, violent revolutions, and some of the crime we experience in our communities. Violence #3 is the repression that is generally the response to violence #2. It takes the form of bigger police or military forces, military interventions, more prisons and tougher prison sentences, torture, censorship, destruction of unions, and other repressive practices characteristic of military regimes around the world.

But violence #3 can never really solve violence #2, because violence #2 is a direct response to violence #1. Thus, to be a peacemaker today and reduce the level of violence in our world means resisting violence #1. Institutional violence is all around us, but many of us, especially white males, don't feel or see it. And those of us who do, often find it difficult to combat.

Some questions:

— Give some examples of the "spiral of violence" from your own experience —times when you experienced violence #1, reacted with violence #2, or experienced violence #3. These could be in your school, community, or even church or synagogue.

— Give other examples of institutional violence under each of the five issues or "isms" in the statement above.

— In what ways have these examples of institutional violence given rise to violence #2 and violence #3 in your community, country, or other parts of the world?

— Give examples of times when those in power addressed the institutional violence and times when they focused primarily on the counter-violence. Which happens more often and why? Can you think of examples from popular movies/videos?

— What does the expression "blame the victims" mean? Give examples of how people blame the victims of racism and sexism and economic exploitation.

— To what extent are they truly "victims" of institutional violence and to what extent do you think they are also "to blame"?

Social Sin

When sin is discussed in most religious traditions, people usually mean personal sins, like lying, stealing, jealousy, and especially sexual misconduct. "Social sin" is different. It is another word for "institutional violence", though it can also be applied to some organized counter-violence and definitely to organized repressive violence. It is our sinful selfishness when it gets embedded in social attitudes and institutions. Here our individual sinfulness is multiplied and made more destructive. And it is social sin as much, if not more, as personal sin that the Hebrew prophets were sent by God to condemn. Take Amos, for instance. It was against the sins of Israel as a nation that he spoke:

"For the 3 crimes, the 4 crimes, of Israel, I have made by decree and will not relent; because they have sold the virtuous person for silver and the poor person for a pair of sandals, because they trample on the heads of ordinary people and push the poor out of their path..." (Amos 2:6-7)

"Listen to this, you who trample on the needy and try to suppress the poor people of the country, you who say, 'When will New Moon be over so that we can sell our corn, and sabbath, so that we can market our wheat? Then by lowering the bushel, raising the shekel, by swindling and tampering with the scales, we can buy up the poor for money and the needy for a pair of sandals, and get a price even for the sweepings of the wheat." (Amos 8:4-6)

Here is a definition, description and example of social sin in outline form:

1. Social sin means a sinful social structure

   A social structure is any political, economic, or cultural institution, rule, norm or practice. A social structure is sinful when it hinders or denies the full realization of human persons (which is God's will for people).

   The full realization of the human person embraces basic security needs (the economic rights of persons); a sense of self-worth (the right to have one's uniqueness or value recognized, affirmed, and called forth); self-determination (peoples' right to shape their own destiny); an interdependence (peoples' opportunity to fulfill their duty to work with and for others in the realization of their rights.)

2. A social structure can be sinful in its sources and in its effects.

   It is sinful in it source when (1) it is the historical result of human decisions that were narrow, biased, or destructive (those who established the institution or practice; (2) the sinful effects are knowingly willed or permitted by those who participate in the social structure (working in, using, or benefitting from it); (3) those participating in the social structure remain knowingly ignorant (i.e., choose not to become aware) of its sinful effects.

   It is sinful in its effects when it hinders or denies the full realization of human persons (see above).

3. Theologian Karl Rahner speaks of the objective situation that co-determines my freedom, i.e., those policies, norms, givens from the past that help shape the present situation, including my present attitudes, and that consequently limit (or co-determine) my freedom in the present moment. These givens are part of the sinfulness of social structures.

An Example of a "Social Sin": the American Motion Picture Industry

1. The sinful social structure: the American motion picture industry and its history of racist movies (movies that degrade the Black male)
2. The objective situation (original sin) that co-determines my freedom:
   - a capitalist economic system that operates on the basis of people's getting income if they have something that sells (vs. getting needs met in exchange for creative labor)
   - a racist society that will only pay for movies that reinforce their biases
   - churches that avoid raising controversial issues and that avoid challenging people to examine the consequences of their actions
   - school systems that do not expose such racist stereotypes
   - a slavery operation that first degraded Black males
   - a political system that sanctioned and protected slavery
3. Sinful in its effects:
   - self-image of Black males severely degraded
   - poorer education because teachers affected by these stereotypes have lower expectations of Black male students
   - poorer jobs because employers affected by these stereotypes have lower expectations of Black male workers
   - some violence by Black males as a way of asserting that they are not what movies portray them as, that they are someone; "I'm feared; therefore, I am"
   - whites, especially white males, continue to have a distorted sense of their value (as intrinsically superior to Black males)
   - effects on Black families (role models for Black children distorted, role of the Black male threatened)
4. Sinful in its sources:
   a. In the historical decisions creating each movie:
      - producers participate in this sin if their intent was racist or to make a bundle without asking or determining whether the effects of their movies were harmful to others.
      - actors participate in this sin if they sense they are playing a degrading role but dismiss the thought because they need the money and refuse to look into the effects of their actions.
      - others witnessing/participating in the production participate in this sin if they sense something is not good but don't pursue it.
      - theatre owners participate in this sin if they book the movie(s) for their own goals without looking into the possible harmful effects of showing them

   b. In the present moment relating to the movies:
      - movie goers participate in this sin if they feel somewhat uncomfortable during the movie but refuse to leave because of what others might think; if they recognize the movie's sinfulness and want more; and/or if they don't inquire into the possible harm they could cause by going to the movie, before going.
      - people aware of the sinfulness of the movie(s) participate in this sin if they refuse to challenge that sinfulness.
5. Questions:
   - In what ways do you agree with this analysis of the American motion pictures? Why?
   - In what ways do you disagree? Why?
   - Have the contributions of African American producers/directors like Spike Lee ("Jungle Fever" and "Malcolm X") and John Singleton ("Boys 'N the Hood") changed things for the better? If yes, how? If no, why not?
   - How can you act more responsibly as a viewer of movies and videos?

Your personal involvement with social sin

Select all the categories below that apply to your own life and identify at least one example of how that group or institution might be socially sinful and how you are connected with that sinfulness. For the different "product lines" (e.g., food, clothing), select one item and producer. To research how this producer may be involved in social sin, consult a consumer's guide like SHOPPING FOR A BETTER WORLD (from Council on Economic Priorities, 30 Irving Place, New York, NY 10003) that rates most of the corporations we use according to ten social criteria (e.g., environmental care, treatment of women and "minorities", nuclear weapons production, etc.)

For the question "How are others (and/or yourself) hurt by this sinfulness?", consider some of these possibilities: higher prices, less access to a job, poorer grades, less enjoyment, fewer services, more hassles, less comfort, lower standard of living, less security, lesser or no role in decision-making, less self-esteem.

For the question "How do you benefit from this sinfulness?", consider some of these opposite possibilities: cheaper prices, greater physical security, higher standard of living, easier access to jobs, larger role in decision-making, more comfort, fewer hassles, more services, sexual satisfaction, higher wages, better grades, more self-esteem, more enjoyment.

For the questions "How do you participate in this group, system or situation? To what degree are you responsible for the sinful practice or situation and for changing it?" consider these levels of participation:

— paying for it, as a consumer or tax-payer

— voting for it, as a member or citizen

— helping with it, as a worker, participant, member

— enjoying it, as a consumer, participant, member, user, viewer

Group/institution	How does it hurt others, yourself?	How do you benefit	How do you participate?
Your school			
Your church			
Your employer			
Your union			
Your local government			
Your national government			
Your neighborhood association			
A store where you shop			
A restaurant where you eat			
A TV show you watch			
A magazine you read			
The producer of a food item			
The producer of a drink item			
The producer of a clothing item			
The producer of a cosmetic item			
Clubs/groups you belong to			
______			
______			
______			

An Analogy — "Babies in the River"

One day, a group of picnickers along a river noticed several babies floating down the river. They jumped in to rescue them and noticed even more babies floating by. They called to others to help and before long there was a string of people involved in the rescue operation. As more and more babies appeared in the river, people began organizing temporary shelter along the bank. Medical people were called in. Milk and other foods were gathered. Eventually, a team of social workers began to arrange foster care for those babies strong enough not to be hospitalized. Finally, one person started walking upstream along the shore. As babies continued to float down the river, others shouted at the person to stay and help. The person turned and answered: "I'm going upstream to try to stop whoever or whatever is throwing the babies into the river."

Reflections:

If you were picnicking nearby and saw what was happening, what would be your response?

__ Picnic somewhere else?

__ Jump into the river and help pull babies out ?

__ Go for other help? What kind?

__ Join the person going upstream?

It is estimated that some 40,000 children die each day, i.e., one every two seconds, from hunger or hunger-related diseases. Many of these deaths could be prevented by a series of simple injections, costing less than $10 per child. If you walked upstream in this situation and came to the sources of these deaths, what do you think you would find? And what could governments, churches/synagogues, and individuals do to stop this "flow" of infant deaths?

1992: A CALL FOR RECONSTRUCTION

by Jim Wallis

"They would make fine servants . . . With fifty men we could subjugate them all and them do whatever we want." So Christopher Columbus wrote in his log to describe the Arawaks of the Bahama Islands, the first people he met in "discovering the New World."The truth is that Columbus didn't know where he was going when he set out across an unknown ocean for Asia in 1492, didn't know where he was when he arrived in the Americas, and didn't know where he had been when he returned to Spain. The only thing Columbus did know was what he wanted — gold and slaves.

The Arawaks, much like the other native peoples the European invaders would meet, greeted Columbus with great hospitality and sharing. He reported to the king and queen of Spain that the Indians "are so naive and so free with their possessions that no one who has not witnessed them would believe it. When you ask for something they have, they never say no. To the contrary, they offer to share with anyone . . . "

Columbus asked his royal benefactors for more financing and promised to bring back from his next voyage "as much gold as they need. . . and as many slaves as they ask." He concluded with the appropriate religious benediction, 'thus the eternal God, our Lord, gives victory to those who follow His way over apparent impossibilities."

Thus began an era of conquest, genocide, and slavery which is celebrated by American school children each October on Columbus Day as the great adventure of discovery. And for 1992, the 500th anniversary of Columbus' first voyage, a giant extravaganza is being prepared.

Books like Howard Zinn's A People's History of the United States should become required reading as we also make ready for the great quincentennial cover-up: Zinn tells the awful story of Indians enslaved by the thousands and exterminated by the millions.

Columbus sent many slaves back to Spain. Many died en route. On the island of Haiti, all Indians older than 14 were ordered to bring in a certain quota of gold every three months. Those who failed and were found had their hands cut off. Brutal forced labor killed countless numbers. By 1650, for example, no Arawaks remained on the island where Columbus landed.

Zinn describes the atrocities of Spaniards riding the backs of Indians, testing the sharpness of their knives and swords on Indian flesh, and beheading Indian children for sport. Even the most distinguished writer on Columbus, Harvard historian Samuel Eliot Morison, admits, "The cruel policy initiated by Columbus and pursued by his successors resulted in complete genocide."

This policy of taking land and destroying lives was implemented against all the indigenous peoples of North, Central, and South America. It eventually extended to African peoples who were ripped from their own homeland and sold as slaves, the human foundation of an economy based on theft and genocide. And finally, the policy of destruction was carried out against the land itself. The very environment in which all peoples must live was poisoned. Zinn writes, "These were the violent beginnings of an intricate system of technology, business, politics, and culture that would dominate the world for the next five centuries."

IT IS THIS MOMENTOUS event that the federal, state, and local governments across the United States are already planning to commemorate with gala celebrations. Replicas of Columbus' three ships — the Niña, Pinta, and Santa Maria — will be launched from the 1992 Summer Olympics in Barcelona, Spain. They will sail to numerous American ports where they will be welcomed by great festivities. NASA will launch three "space caravels" named after the famous ships. Enormous amounts of money are being appropriated for events and exhibits throughout the land. Most Latin American nations also are planning grand celebrations.

However, groups of indigenous people, African Americans, and church and progressive organizations have determined that there will be another voice. Indeed, the quincentennial could become a "teaching moment," an opportunity for reflection and even repentance. Instead of commemoration, many see 1992 as a time for turning, healing, reparation, and redirection. What more appropriate occasion could there be for a call for the reconstruction of America?

Our need is greater and deeper than simply telling the truth about the past. What is required is nothing less than a fundamental shift of the social paradigm that has governed us for the past 500 years. The assumptions, values, and structures we have accepted for so long are in need of basic transformation.

Only an alternative vision of what this country could and should be can keep us from continuing to repeat the injustice that has shaped our past, controls our present, and threatens our future. A broad-based, cross-cultural effort to start the process of reconstruction might begin to redeem the quincentennial..."

1. Some general questions:

— How does the essay make you feel?

— How do you suppose Native Americans feel about these Columbus Day celebrations?

— What does Wallis mean by "what is required is nothing less than a fundamental shift of the social paradigm that has governed us for the past 500 years"? Do you agree? Why or why not?

— What else do you especially agree with and why?

— What else do you especially disagree with and why?

— What do we as a nation have to be proud of in the first 500 years, in our treatment of people of different cultures and races?

— What do we as a nation have to be repentant for, in that treatment, especially of Native Americans?

2. Questions about social sin and social justice. Recalling the various aspects of social sin, do your best to answer the following questions, perhaps in your journal, perhaps also with others in your class.

— What were the "sinful effects" of the mistreatment of Native Americans?

— Which of these sinful effects continue today?

— What were the "sinful historical decisions" that caused these effects?

— Are there any ways in which non-Native peoples, particularly yourself, benefit from this social sin?

— Do you in some way knowingly will or permit these effects to continue?

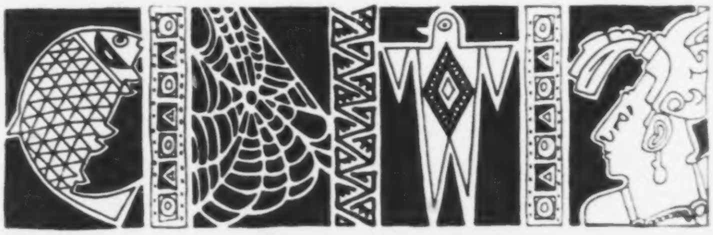
— Have you chosen to remain ignorant of these sinful realities?

— If so, what could you do to overcome this ignorance?

— What current decisions continue these effects?

— What could you do to challenge these decisions?

— How else could you practice the virtue of social justice in this situation?



REDISCOVER THE HISTORY OF THE AMERICAS:1492-1992

Unit 5: Reconciliation — Turning Enemies & Strangers into Friends

INTRODUCTION

A. Teacher Overview

This overview unit and the specific issues areas that follow use the word "reconciliation" for several reasons. First, it suggests a broader focus than the word "peace" or even "peacemaking". Although our understanding of "peace" is as broad as "reconciliation", many people do not understand it this way and many are threatened by "peace." These units go beyond the "war-peace" issue to include interracial and interreligious reconciliation as well as international reconciliation. Secondly, "reconciliation" has a Biblical familiarity and we want students to perceive peace and peacemaking as Biblically as well as broadly based. But it is also important to remember that from the victim's perspective, "reconciliation" must somehow encompass the notion of "restitution". There is no "peace" without "justice."

B. Process

1. Have students reflect on the Biblical passages and prayers in the student pages. Use pp. 30–33 for additional passages.

2. Have students learn the general 12-step process of reconciliation below, perhaps modifying it as they evaluate the specific steps, and apply it to their interpersonal conflict situations.

3. Introduce the students to the ENEMIES INTO FRIENDS "Friendship Booklet" and "Prophets for Peace" profile activities, if you want to offer these options. The best introduction to young people as "prophets for peace" is the YOUNG PEACEMAKERS video described below.

4. Use the prophet profile of Gandhi as an illustration of reconciliation in all its dimensions — interpersonal, interracial, interreligious, international, with the poor and with the earth. Dr. King (pp. 78–79) and Francis of Assisi (pp. 148–149) also address all these dimensions.

C. Some particularly helpful general resources

1. "Peace on Our Minds" (POOM) is the 24-page quarterly publication of Young and Teen Peacemakers (35 Lebanon St., Hamilton, NY 13346; 315-824-4332; $15/year), written primarily by junior and senior high youth for other youth. POOM covers a wide range of peace, justice, and earth concerns and has lots of practical action suggestions for youth. Good for classes as well as individuals.

2. Gerard Vanderhaar & Mary Lou Kownacki, WAY OF PEACE (Pax Christi USA, 348 E. 10th St., Erie, PA 16503; 1987; 110 pp; $5.00) is an outstanding workbook for high school students on nonviolent action, its Biblical roots and lifestyle implications, with profiles of many of the same "prophets" presented in this volume.

3. Dudley Weeks, CONFLICT PARTNERSHIP (Trans World Productions, 1984, 127 pages) is a practical as well as visionary book on Gandhian nonviolent conflict resolution techniques, with case studies of inter-group as well as interpersonal conflicts.

4. Teddy Milne, SHAMBALA WARRIORS: NONVIOLENT FIGHTERS FOR PEACE (Pittenbruach Press, P.O. Box 553, Northampton, MA 01060; 1987; 150 pp; $7.95) is a story, course and workbook. The story is 2 children whose peoples are at war with each other and how they become "Shambala Warriors" and promote reconciliation. Shambala Warriors spring up "in a time of darkness" and "dismantle the instruments of war," according to Tibetan legend. They use the "disciplines and power of the spirit" to transform the enemy from within. As with karate, there is a discipline to learn and different colored belts are awarded to Shambala Warriors as they complete each stage ("kata"). Kata One includes physical exercise, earth meditation, gratitude, gift-giving, and actions for peace & justice. Kata Two includes cooperative play/exercise, in-depth interviews of others, and passing on to others the generosity you have received. Kata Three focuses on inner peace, global peace actions, and family peacemaking. The second half of the book provides space for journaling on each of these steps, plus some songs. A good "course" for both junior and senior high students.

D. Resources on "Prophets for Peace"

YOUNG PEACEMAKERS is an outstanding 20-minute 1989 video ($35 purchase, $20 rental from Ecu-Film) featuring the variety of peacemaking efforts of an African American 16-year old girl in St. Louis, a 12-year old Hispanic boy in New York, and a 14-year old Jewish girl in Los Angeles. Using the creative device of a video game, the show effectively inspires and challenges viewers to do their part too.

CHILDREN OF WAR, a 12-minute video ($25 purchase & $15 rental from Children of War, 85 W. Oxford St., Brooklyn, NY 11217; 718-858-6882), provides testimonies of youth from war-torn countries speaking to US youth during their 1986 tour.

Popular videos inspiring youth to be peacemakers include AMAZING GRACE AND CHUCK ($20 purchase from Mass Media Ministries; rental through many video stores), the 2-hour story of a Little League pitcher who gives up baseball until nuclear arms have been dismantled. All alone at first, he is eventually joined by famous athletes and then the children of the world.

Teddy Milne, KIDS WHO HAVE MADE A DIFFERENCE (Pittenbruach Press) has a 4-page chapter on Samantha Smith and short descriptions of 10 other children who have worked for world peace, including some beautiful reflections from participants in the PEACE CHILD play (see p. 11). It also describes the formation of "It's Our World Too" (IOWT)peace clubs for children ages 5 to 18, first started as a peace petition campaign in 1982 by then 11-year-old Paul Gravelle. Paul still answers inquiries about starting similar groups (P.O. Box 326, Winterport, ME 04496; 207-223-4159) but encourages interested youth to create their own versions.

Charles DeBenedetti, ed., PEACE HEROES IN 20TH CENTURY AMERICA (Bloomington, IN: Indiana University Press, 1986; 276 pp) not only has excellent 30-page biographies of Jane Addams, Eugene Debs, Norman Thomas, Albert Einstein, A.J. Muste, Norman Cousins, Martin Luther King, Jr., and the Berrigans, but an insightful chapter on heroes throughout US history that serves as a good analysis of US values.

John Ferguson, GIVE PEACE A CHANCE (from Source Books on Peace and Justice, Box 794, Trabuco Canyon, CA 92678; 1988; 170 pp) is a collection of 1 to 3-page descriptions of 100 peacemaking individuals or groups from pre-Christian times to the present.

The PEACEMAKERS PAMPHLET SERIES (Pax Christi USA, 345 E. 10th St., Erie, PA 16503) of short booklets includes James Forest, THOMAS MERTON; Gordon Zahn, FRANZ JAGERSTATTER; Eknath Easwaren, GANDHI THE PEACEMAKER; and Eileen Egan, DOROTHY DAY AND THE PERMANENT REVOLUTION.

Robert L. Holmes, NONVIOLENCE IN THEORY AND PRACTICE (Belmont, CA: Wadsworth, 1990), excellent source book on the religious nonviolence of Gandhi, King, Tolstoy and others.

Allen & Linda Kirscher, ed., BLESSED ARE THE PEACEMAKERS (Popular Library, 1971), a great book on peacemaking with excerpts from Gandhi, Einsten, Hammarskjold, Albert Camus, Robert Kennedy, Pete Seeger,Bertram Russell, Pope Paul VI, and the Bible.

Marjorie Hope & James Young, THE STRUGGLE FOR HUMANITY (Maryknoll, NY: Orbis, 1977), easy to read biographies of nonviolent heroes including Gandhi, Cesar Chavez, and Dom Helder Camara.

"AMERICA'S PEACE MOVEMENT, 1900-1986," the New Years 1987 issue (pp. 95-141) of the WILSON QUARTERLY, puts profiles of US peacemakers within an historical perspective.

Michael True, JUSTICE SEEKERS, PEACE MAKERS (1985) and TO CONSTRUCT PEACE (1992; both from Mystic, CT: 23rd Publications), present "portraits in courage" that include King, Day, Gandhi, Tolstoy, Eugene Debs and others.

WOMEN FOR AMERICA, WOMEN FOR THE WORLD, a 30-minute 1986 video on some well-known and not-so-well known contemporary women peacemakers in the US (see "Patriotism" section, p. 19).

WHERE THERE IS HATRED, a 56-minute 1990 video from Maryknoll World Productions ($30 purchase; rental free from Church World Service) examines Gene Sharp's theory on the effectiveness of 4 key steps in nonviolent resistance, through the examples of "People Power" in the Philippines, Chile, the Palestinian "Intifada", and a Jewish soldier's refusal to serve in the Occupied Territories.

Teleketics has a series of 2-color posters featuring original drawings and memorable quotes of King, Chief Joseph, Francis of Assisi, Mother Theresa, Day, Chavez, Camara; each $1.50.

Teleketics also has a 35-minute video on Archbishop Hunthausen's prophetic witness against nuclear arms, entitled THE AUSCHWITZ OF PUGET SOUND (see Resources, p. 100)

E. Resources and activities on Gandhi

1. Richard Attenborough's film/video GANDHI is the most powerful experience of Gandhi. Be sure to show at least a segment to students to get the visual impact of Gandhi. A 12-page "Viewer's Guide" with pictures, summaries, questions, and resources is available free from Cultural Information Service, P.O. Box 92, New York, NY 10156.

2. Books. Gandhi's own writings are more like collections of articles. They include:

   — AN AUTOBIOGRAPHY: THE STORY OF MY EXPERIMENTS WITH TRUTH (Boston: Beacon Press, 1957).

   — ALL MEN ARE BROTHERS: LIFE AND THOUGHTS OF MAHATMA GANDHI (New York: Continuum, 1980).

   — NONVIOLENT RESISTANCE, B. Kumarappa, editor (New York: Schocken, 1961).

   — GANDHI ON NONVIOLENCE: SELECTED TEXTS, Thomas Merton, editor (New York: New Directions, 1965).

   — Eknath Easwaren, GANDHI THE MAN (Fellowship of Reconciliation, Box 271, Nyack, NY 10960) is a wonderful pictorial biography of Gandhi.

[illegible]

AS A YOUTH

IN HIS 70's

GANDHI'S HOMEMADE CLOTHES

THE PROCESS OF RECONCILIATION

A. Introduction.

The process of turning enemies or strangers into friends involves many elements and can be applied to all levels of relationship, from the interpersonal to the international. Obviously some elements will be more applicable to one than to the others. The most appropriate elements that students can relate to are presented in the student pages in general terms and then applied to specific relationships in the units that follow.

B. Preliminary Step — Self-Awareness.

There is also a preliminary step that must precede the following 12 steps, no matter what the issue or level of application. Without self-awareness, a recognition that there is a "problem" or a need to be addressed, and a decision to want to work for reconciliation in the specific situation or issue, the 12 steps will be artificial activities that will not result in any genuine reconciliation. The "Self-Awareness" chart on p. 69, asks a set of six questions for each person or group with whom students might have a relationship that is negative. This is designed to promote self-awareness and lead to a decision about whether to actively begin a process of reconciliation with that person or group. This chart/task could be done before each issue area that you decide to include in your study. It might first be applied to interpersonal conflicts your students are having, as might the whole 12-step reconciliation process.

C. The 12-Step Process.

Make sure the students understand each of the steps. Perhaps have them identify additional or alternative steps that they think are important in the process. The following are a few of the resources that would be helpful in illustrating a number of the steps.

D. Resources for illustrating some of the specific steps

1. For Step #1, Sam Keen's FACES OF THE ENEMY (San Francisco: Harper & Row, 1986; also a 55-minute video from Social Studies Schools Service) is graphic testimony to the phenomenon of dehumanizing the enemy that all nations engage in during war.
2. For Step #2, the Global Awareness Program of the Maryknoll Sisters (Maryknoll, NY 10545) has produced a number of excellent curricula in their FOCUS ON program on different peoples of the world, emphasizing this personal dimension. As of 1992, they had completed programs on Central America, the Philippines, China, and Africa.
3. For Step #3 — page 90 with the word "PEACE" in different languages is a wonderful place to start. You might ask students to bring additional words for peace, perhaps from a language spoken by one of their relatives.
4. For Step #4, most of the "prophets for peace" clearly illustrate this step, especially Elias Chacour and Martin Luther King. Fictional stories are often wonderful teachers of values, especially a difficult one like this. Cynthia DeFelice, WEASEL (New York: MacMillan, 1990; 119 pp) is a compelling story for middle grades through high school on how to confront evil. Sensitive to the treatment of Native Americans in the US, this story is of a 12-year-old boy who resists the need to forgive and struggles with how best to defend his family and others against violence and injustice.
5. For Step #6, Doug Doussan has developed an excellent program along these lines, entitled SEARCH FOR THE COMMON GROUND, published by Pax Christi USA. The Mennonite Conciliation Program also has helpful materials for this process.
6. For Step #7, UNICEF has a number of cookbooks with recipes from around the world.
7. For Step #8, some excellent collections of songs from a variety of peoples include RISE UP SINGING, a 280-page collection from the Sing Out Corporation, P.O. Box 5253, Bethlehem, PA 18015; 215-865-5366; 1988; $14.95
8. For Step #9, PEACEMAKING: DAY BY DAY (from Pax Christi USA) is an excellent series of prayer books offering reflections on peacemaking from every faith tradition — for each day of the year.
9. For Step #11, the Fellowship of Reconciliation (Box 271, Nyack, NY 10960) has a wide assortment of international friendship cards, buttons, bookmarks, shirts, etc. The major suppliers of "Third World handicrafts" identified in the "Solidarity with the Poor" unit are also good sources, as are their local outlets in every major city.

Religious Reflection on Peace and Reconciliation

A. Jewish-Christian Reflection

1. The Hebrew prophets constantly reminded the people that aliens (foreigners or strangers) were to be welcomed and cared for. Isaiah's vision of peace centered on the reconciliation of enemies. Swords would be beaten into plowshares and nations would make war no more — 2:1-4. The lion and lamb would lie down together — 65:25. The agents of this peace would be reconciling or suffering servants who would not break bruised reeds or quench wavering flames — 42:3.
2. Christians are ambassadors of reconciliation (2 Corinthians 5:18-20).
3. Be self-critical and open to the truth of others. "Judge not, lest you be judged.... Cast the beam out of your own eye..." (Matthew 7:1-5)
4. Love your neighbor. In telling us to love our neighbor, Jesus told the parable of the "good Samaritan" to answer the question "and who is my neighbor?" Jesus identified with "the least of these" — the poor, lepers, tax collectors, prostitutes, children, women, Samaritans — all the outcasts of his time.
5. Reconciliation comes before worship (Matthew 5: 20-25).
6. Love your enemy (Matthew 5:43-48).
7. Nonviolent suffering love is our weapon. Following the example of Isaiah's suffering servant, Jesus was clear about the weapons of peace and reconciliation. We are to turn the other cheek and walk the extra mile (Matthew 5:38-42). "Father, forgive them, for they know not what they do" (Luke 23:34) "Bless those who persecute you... Never repay evil with evil... If your enemy is hungry, you should give him food... Resist evil and conquer it with good" (Romans 12:14-21).

B. Reflections from Other Religious Traditions

1. "If you want to see the brave, look at those who can forgive. If you want to see the heroic, look at those who can love in return for hatred." — The Bhagavad-Gita.
2. "To dwell in a peaceful land, with right desires in one's heart — this is the greatest blessing. Control of self and peaceful speech, and whatever word be well spoken — this is the greatest blessing. To live righteously, to give help to kindred, to follow a peaceful calling — this is the greatest blessing." — Buddha.
3. "The truest and greatest power is the strength of Peace because Peace is the will of the Great Spirit." Native American/Hopi Indians.
4. "That all nations should become one in faith and all men as brothers, that the bonds of affection and unity between the sons of men should be strengthened, that diversity of religions should cease, and differences of race be annulled... These fruitless strifes, these ruinous wars shall pass away, and the "Most Great Peace" shall come. These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind." — words of Baha'u'llah, the founder of the Baha'i Faith
5. "Shall I not tell you what is better than prayers and fasting and giving alms to the poor? It is making peace between one another: enmity and malice destroy all virtues." — words of Muhammad.
6. "Who is the greatest hero? One who changes an enemy into a friend." — Avot d'Rabbi Natan, 23.

Some questions:

— What are the common threads among all these religious statements?

— Which appeal the most to you and why?

— Which do you find the hardest to put into practice and why?

A 12-step Process for Turning Enemies/Strangers into Friends

A. **Preliminary Step — "Self-Awareness"**

Without a recognition that there is a "problem", that there is a need for reconciliation, the twelve steps that follow could become artificial activities that would not result in any genuine reconciliation. The "Self-Awareness" chart below asks you a set of six questions for each person or group with whom you might have a relationship that is negative and needs reconciliation.

1. **See the faces of enemies and strangers.**

Preparation for war includes stripping the faces off the enemy, thinking of them in dehumanized images. The first step, then, in reconciliation is putting faces back on those we think of as enemies or strangers. We begin to see them as people like ourselves — brothers, sisters, grandparents, children, etc.

2. **Learn their names and stories**

Next to our faces, our names are our most personal "possession". To hear our name spoken with warmth or recognition makes us feel good. To say someone's name with warmth is to affirm that person in a special way. To pray for others by name is to enter into a closer relationship with them. Reconciliation requires us to meet, to learn one another's names, and to listen to each person's story and history. This includes the history of their group/nation. The more we learn about one another, the easier it is to live together, cooperate, perhaps even become friends.

3. **Learn their language**

Reconciliation requires communication. If peoples speak different languages, then we have to learn at least a little of their language. This is figuratively true of relationships across generations — adults learning how to communicate with youths or people speaking the same language but in different cultural groups. Learning to "sign" so that we can speak with people with a hearing disability is part of breaking down barriers that these persons experience in every society. Learning other peoples' language shows a real respect for them and is always appreciated as a gesture of caring, even if we know only a few words.

4. **Be willing to take the first step; apologize and forgive**

If we are truly searching for the truth or the good of all, we must be willing to be self-critical and not putting all the blame on the other(s). If a relationship has involved some hostility and/or hurt, then someone needs to take the first step toward reconciliation. "Unilateral initiatives" is a term generally applied to international relationships, where one side makes a gesture of reconciliation (e.g., dismantling a specific weapon system or halting weapons testing), hoping that it triggers a similar response from the adversary, so that the spiral of hostility is reversed. But this can easily be applied to interpersonal relationships. Generally all parties in a conflict have contributed to that conflict. The "blame" may not be equal but it usually touches all parties. Reconciliation often begins when one party is willing to acknowledge its part of the blame, apologize, and seek a dialogue to explore what can be done to heal the relationship. Mutual asking for and granting forgiveness is also essential.

5. **Touching, hugging**

Apologizing and forgiving are often sealed with physical touch, especially a hug, or at least a handshake in some cultures. We have to be willing to touch one another if we are to turn hostility into friendship.

6. **Find some common ground**

Disagreement may continue, whether the relationship is between individuals, groups, or nations; but some common ground can usually be found, some area(s) where the parties can cooperate. For Gandhi, the great prophet for peace, "my truth" is not "the truth" and my enemies have a portion of the truth as well. This search for "the truth", for a common ground or resolution that incorporates the needs of all the parties involved, requires listening carefully to everyone's position and the values and assumptions underlying their positions. Feedback or paraphrasing is one way to check how well understood each party feels. Brainstorming possible areas of cooperation and then deciding on one and doing it together can reverse the spiral of hostility and lead to additional forms of cooperation and deeper reconciliation.

7. Eating together

Eating together is a universal way to build a friendship. but if it is not possible to physically come together at the same table, as with people in different countries, we can eat one another's food.

8. Singing and dancing

Reconciliation to the point of friendship requires us to go beyond recognition, respect, and cooperation. We have to enjoy one another — one another's company and culture. Singing and dancing together are wonderful ways to friendship. But even when we cannot physically come together, we can learn and enjoy one another's music and dance.

9. Prayer

Praying for one's "enemies" is certainly a way of reducing hostility. It is hard to maintain and increase bitterness and hatred when you are truly praying for the well-being of another, especially if you do it daily. Further, if we are praying together with our so-called enemies, praying for one another, that mutuality increases the reconciliation. Finally, if our prayer includes praying from their tradition as well, the reconciliation may go even deeper. Praying from a variety of faith traditions is a concrete way of reducing religious narrowness and bigotry that is often a major source of hostility within and between nations.

10. Make the friendship explicit

The general feeling of understanding or closeness needs to become more concrete in a specific relationship. One way to do this individually when you cannot be physically together is by correspondence — pen-pals. Another way that groups (schools, churches, synagogues, youth groups) have chosen is a "pairing" relationship that includes correspondence, special visits, joint projects, sometimes "material aid".

11. Gift giving

Friendships are often sealed by a gift, especially gifts that reflect the giver and/or express how special the recipient is to the giver. Pictures of ourselves, our family, community, etc.; things we make; or special symbols of peace or friendship all make meaningful gifts. One special reconciliation gift that many people have learned to make is the paper peace crane. Made famous by Sadako Sasaki, these cranes can be made and given as symbols of wanting to be reconciled with someone, adding their name and other words that can personalize the gift even more.

12. Standing with your friend, coming to their aid

The real test of friendship is when your friends are in trouble. Are you willing to stand with them, even if others might criticize you? Are you willing to come to their aid, even if it means some sacrifice on your part — time, money, material aid?

Apply This Process to an Interpersonal Relationship

Choose some relationship in your life that you would like to improve, some hostility that you would like to overcome, and apply this process to it. Begin by filling out the top half of the "Self-Awareness: The Preliminary Step" on page 43. Then list on this sheet or in your journal each of the 12 steps that applies to this situation and write one or more things you could do for each of those steps you chose. Add other steps not identified below that would be appropriate in your situation. Keep track of your progress and be sure to write down some of your feelings about your actions and their results.

1. See the face of an enemy or stranger.

2. Learn their names and stories

3. Learn their language.

4. Be willing to take the first step; apologize and forgive

5. Touch, hug

6. Find some common ground

7. Eat together

8. Sing and dance

9. Pray

10. Make the friendship explicit

11. Gift giving

12. Stand with your friend, come to their aid

13.

14.

15.

Self-Awareness: The Preliminary Step In The Process Of Reconciliation

An Individual (at home, school, community) you feel negative about:

Your feelings, names and labels about this person	Where did your negative feelings or labels come from?	What have you done to contribute to the enmity/distance between you?
What could happen to you and/or others if this continues?	What benefits could be had if the relationship gets better?	Do you want to work to make it better? If so, when?

A group (racial, religious, economic, national) you feel negative about:

What are your feelings, names and labels about this group?	Where did your negative feelings or labels come from?	What have you done to contribute to the enmity/distance between you?
What could happen to you and/or others if this continues?	What benefits could be had if the situation improved?	Do you want to work to improve the situation? If so, when?

Mahatma Gandhi

Mohandas Gandhi was born in India on October 2, 1862. He went to law school in England and returned to India at age 23, only to be too scared to speak in his first court case. Humiliated, he went to South Africa, where a personal experience of injustice led him to take a stand and eventually to lead the Indians in nonviolent resistance to the discriminatory laws and practices of the South African government. In 1914, he returned again to India, where he led poor farmers, urban workers, and the "Untouchables" in nonviolent struggles for justice, as well as the national campaigns for Indian independence from England, which finally came in 1947, shortly before Gandhi's assassination in January 1948 by a Hindu who felt threatened by Gandhi's identification with all peoples, especially Muslims. Gandhi's commitment to reconciliation and nonviolence embraced every level of relationship and aspect of life, was rooted in a deep religious faith, and was nurtured by practices like fasting, spinning (making his own clothes), caring for the earth and animals, and direct service with the poor. He was called "Mahatma" ("great soul") because he was truly such.

1. **Peace/reconciliation excludes retaliation and embraces enemies**

   Quotes: "An eye for an eye only makes the whole world blind."

   "It is the acid test of nonviolence that in a nonviolent conflict there is no rancor left behind and, in the end, the enemies are converted to friends."

   Questions: What does the first quote mean? Do you agree? Why or why not? Have you personally experienced its truth? How do you work through a conflict so that rancor is not left behind? Can you apply this to a situation you are in?

2. **Reconciliation/nonviolence requires becoming more like women**

   Quote: "I have repeated times without number that nonviolence is the inherent quality of women. For ages men had the training in violence. In order to become nonviolent they have to cultivate the qualities of women. Ever since I have taken to nonviolence, I have become more and more of a woman."

   Questions: How does that statement make you feel? Do you agree with it? Why or why not? If you are a male and agree, what can you do to move in this direction? If you are female, what specifically can you do?

3. **Peace/reconciliation requires service and oneness with all creation**

   Quote: "The immediate service of all human beings becomes a necessary part of the endeavor simply because the only way to find God is to see God in God's creation and be one with it. This can only be done by service to all."

   Questions: How can you see God more clearly in God's creation? How can you become more one with it? What does "service to all" mean to you concretely?

4. **Peace/reconciliation requires simplicity and compassion**

   Quotes: Civilization in the real sense of the term consists not in the multiplication but in the deliberate and voluntary restriction of wants. This alone promotes real happiness and contentment and increases the capacity for service."

   "...service, and not bread, becomes for us the staff of life."

   "The less you possess, the less you want, the better you are. And better for what? Not for enjoyment of this life, but for enjoyment of personal service to fellow beings, service to which you dedicate yourself, body, soul and mind."

   Questions: Why is the lessening of wants so important for Gandhi? What makes it difficult to move in this same "downward" direction? Do you agree with his emphasis on service? What are some steps you could take in this direction?

5. **Peace/reconciliation requires suffering love**

   Quote: "Things of fundamental importance to the people are not secured by reason alone, but have to be purchased with their suffering... Suffering is infinitely more powerful than the law of the jungle for converting the opponent and opening his ears, which are otherwise shut, to the voice of reason... The appeal of reason is more to the head, but the penetration of the heart comes from suffering. It opens up the inner understanding in us."

   Questions: Can you give some examples out of Gandhi's life, your own life, or that of others, to show the truth of this statement? How can fasting help develop this power?

Unit 6: Interracial Reconciliation

INTRODUCTION

A. Teacher Overview

Racial polarization in the US is on the increase at the same time as the US is on its way to becoming what some have described as "a minority majority society" (by the year 2030, current estimates say "non-whites" will comprise more than 50% of the population). People of color in the US suffer ever increasing poverty, particularly in areas of housing, health care, and employment. As the gap between rich and poor grows, so grow the barriers between races. But many people of all races and economic classes are doing something about these realities that contradict God's plan for the human family. While this unit is not an exhaustive treatment of the issue, it provides a start and is based on the assumption that students and adults will only begin to address an issue like racism seriously if they have some personal contact and involvement with people who are victims of racism. Relationships motivate us best, especially when risks are involved.

B. Process

1. Recall earlier considerations of racism — in the discussion of social sin and the article on Columbus, as well as in Dr. King's "giant triplets" of racism, militarism and materialism.
2. RACISM — AND HOW TO FIGHT IT, the 4-page summary of the US Catholic Bishops' 1979 pastoral letter BROTHERS AND SISTERS TO US (see pp. 177-180), offers a more systematic look at racism and action for interracial justice and reconciliation. Duplicate for your students and discuss the analysis sections (pp. 1-3) and save the action suggestions for later in the process (#4 below).
3. In the 12 steps that follow, the focus is primarily on overcoming these barriers and developing friendships across racial lines. However, the process does not stop there. It moves into working for societal change as a critical last step in working for interracial reconciliation. But the emphasis in the earlier steps on friendship building is based on the age appropriateness of the various steps and on the conviction that people involve themselves in the risky, time-consuming, sometimes seemingly hopeless efforts for social change to the extent that they have personal relationships that motivate them to such efforts. Begin the consideration of the 12-step process by applying the "Self-Awareness" worksheet to racial conflict.
4. The student page on "Interracial Reconciliation Possibilities" offers some discussion questions for Step #4 and some action suggestions for Step #12. Use the shaded box on p. 179 of RACISM — AND HOW TO FIGHT IT as a basis for action possibilities, but update it with examples for your own community.
5. The section on Dr. King as a prophet for interracial justice offers a more personal dimension to this unit. Doing the prophet profile on Archbishop Desmond Tutu of South Africa at this point would give a non-US focus to the struggle for interracial justice and reconciliation.

C. Some general resources

1. For student reading, SKIPPING STONES, A Multicultural Children's Quarterly (from Skipping Stones, 80574 Hazelton Rd., Cottage Grove, OR 97424; 503-942-9434; $15/yr) is a 32-page magazine of stories, art work, games, and other activities by and for children of all ages from all over the world, in Spanish, English and occasionally other languages ; with pen-pal opportunities.
2. Older students as well as teachers would benefit from reading THE CIVIL RIGHTS JOURNAL from the Commission on Racial Justice of the United Church of Christ (700 Prospect Ave., Cleveland, OH 44145-1110), a free weekly 3-page report on issues of racism in the US and around the world from an African American perspective.
3. SOJOURNERS magazine (Box 29272, Washington, DC 20017) did an excellent special issue on "America's Original Sin: A Study Guide on White Racism" (1988; 118 pp), plus an updated version in 1992.
4. Joseph Barndt, DISMANTLING RACISM (Minneapolis: Augsburg, 1991) is an excellent resource for white adults who want a challenging look at racism in the US and what they can do.
5. The "Racism" and "Multicultural Education" units in the EDUCATING FOR A JUST SOCIETY volume in this series has a more extensive consideration of both aspects of interracial justice and reconciliation. For additional books for young readers, see the extensive bibliography in the RELIGIOUS DIMENSIONS: K-6 volume.
6. See RETHINKING COLUMBUS above, p. 49, for an excellent resource on racism directed at Native Americans, for both student activities and teacher information.

D. Resources on Martin Luther King, Jr.

1. Audio-visuals.

- Afro-Am Educational Materials (see p. 73) has 8 filmstrips and 6 video cassettes about Dr. King, for all different age groups, plus dozens of others on the civil rights movement and other famous African-Americans.
- The FREE AT LAST cassette from Afro-Am Educational Materials includes his "I Have A Dream" speech and his final "I've Been to the Mountain Top" speech; $10.95. Public libraries often have recordings of his speeches. Afro-Am also has a video cassette of these two speeches; $20.00
- EYES ON THE PRIZE is a series of documentaries covering the whole civil rights struggle that appeared on PBS.

2. Books.

Both Afro-Am Educational Materials and the King Center for Nonviolent Social Change (449 Auburn NE, Atlanta, GA; 404-524-1956) have a wide selection of books for all ages on King and other civil rights leaders. Among the best for junior and senior high are

- MARTIN LUTHER KING, JR.: A MAN TO REMEMBER, by Patricia McKissack (Children's Press, 1984; also available from IPJ; grades 6 and up); well-written, human account that does not dodge the issue of racism.
- MARTIN LUTHER KING, JR., by Jacqueline Harris (Franklin Watts, 1983; grades 7-12); raises some of the larger issues like the connections between poverty, racism, and militarism.
- LET THE TRUMPET SOUND: THE LIFE OF MARTIN LUTHER KING, by Stephen Oates (Harper and Row, 1982); a comprehensive biography.
- Dr. King's own books include STRIDE TOWARD FREEDOM: THE MONTGOMERY STORY (Harper and Row, 1958; grades 6 and up); a readable account of his early civil rights efforts; and STRENGTH TO LOVE, especially the chapter on "Loving Your Enemies".
- Pax Christi USA has an excellent 70-page collection of King's most important writings in their WORDS OF PEACE series, for only $1.50. It includes his "Letter from a Birmingham City Jail" and his full statement on "Loving Your Enemies" excerpted in the quotes in this volume.

E. On Desmond Tutu of South Africa

- Books by Desmond Tutu include THE DIVINE INTENTION (1982), CRYING IN THE WILDERNESS (Grand Rapids, MI: Eerdmans, 1982); and HOPE AND SUFFERING: SERMONS AND SPEECHES (1983)
- Books about Desmond Tutu include Carol Greene, DESMOND TUTU: BISHOP OF PEACE (Chicago: Children's Press, 1986), a 32-page book with pictures for middle grade and junior high readers.
- Programs/curricula for church group/school use include Edgar Lockwood, SOUTH AFRICA'S MOMENT OF TRUTH (New York: Friendship Press, 1988) and Patricia & John de Beer, UNTIL WE ARE FREE (New York: Friendship Press, 1988), 9 discussion sessions to accompany SOUTH AFRICA'S MOMENT OF TRUTH.
- Worship resources include Anne Hope, TORCH IN THE NIGHT (New York: Friendship Press, 1988), prose and poetic meditations by South Africans, including the Mandelas, Bishop Tutu and Steve Biko, with a good list of records and tapes; John de Gruchy, ed., CRY JUSTICE! PRAYERS, MEDITATIONS AND READINGS FROM SOUTH AFRICA (Maryknoll, NY: Orbis Books, 1986)
- Videos include FAITHFUL DEFIANCE: A PORTRAIT OF DESMOND TUTU (1989, 52 min., from Trinity Church, Office of Video Productions, 74 Trinity Pl., New York, NY 10006, 212-602-0767), presenting his journey and his critics, with a good study guide.
- Advocacy resources include ESA ADVOCATE, a monthly publication from Evangelicals for Social Action (10 Lancaster Ave., Philadelphia, PA 19151) that includes a 2-page report about South Africa for a network of Christians called "Intercessors for Peace and Freedom in South Africa", as a way of focusing their prayer and action.

F. 12 steps in the process of interracial reconciliation & appropriate resources

1. See one another's faces

Pictures on the walls in our classrooms, homes, and offices say a lot to people of all ages, especially children. Pictures of people of different races say we value those people and races. They can also become opportunities for learning about the history and aspirations of these races as well as about the individuals themselves. See:

- Afro-Am Educational Materials (819 S. Wabash Ave., Chicago, IL 60605)) has a wide variety of poster sets, videos, and games that present pictures of all groups of people of color in the US, but especially African Americans.
- Empak Enterprises (212 E. Ohio St., Chicago, IL 60611; 312-642-3434) has a similar wide range of African American posters, curricula, clip art, T-shirts, and board games.
- Plum Good Books (P.O. Box 561105, Charlotte, NC 28256) is a mail order company with outstanding books on African Americans for all ages, greeting cards with beautiful pictures of African Americans, and a number of videos and board games.
- Bridge-Building Images (P.O. Box 1048, Burlington, VT 05402) has cards and posters of traditional and contemporary saints from all races; see example on p. 76, reprinted with permission.
- Instructor Publications (Danville, NY 14437) has contemporary American Indian Study Prints with teacher guides; posters too.
- The Black Arts Calendar from the Josephite Pastoral Center (1200 Varnum St. NE, Washington, DC 20017), one on Martin Luther King from Newmarket Press (18 E. 48th St., New York, NY 10017), and the CALENDAR OF BLACK CHILDREN from the National Black Child Development Institute (1463 Rhode Island Ave NW, Washington, DC 20005) all feature African Americans.
- VISION QUEST 1492-1992 is a calendar of watercolors featuring Native Peoples' images and quotations (from Sisters of St. Joseph, 1515 Ogden Ave., La Grange Park, IL 60525).

2. Learn their names and stories

In addition to individual students meeting across different racial groups, they can do research projects on a variety of prophets for interracial justice, perhaps connected with the pictures in Step #1. Another way to learn stories as well as history and culture is through videos (which add faces) and books. Resources include:

- All the resources from Afro-Am Educational Materials and Plum Good Books.
- A classic 16mm film for grades 7-12, narrated by Bill Cosby, is BLACK HISTORY: LOST, STOLEN OR STRAYED ($15 rental from EcuFilm; also available in many public libraries).
- Fictional stories that touch students and open up questions of racist practices and institutions include the videos PLACES IN THE HEART; A SOLDIER'S STORY; and CORNBREAD, EARL AND ME. Some of Spike Lee's films raise these issues for older students.
- Effective novels include the works of James Baldwin for older students; Mildred Taylor's ROLL OF THUNDER, HEAR MY CRY and LET THE CIRCLE BE UNBROKEN, for grades 7-12; Alice Walker's THE COLOR PURPLE (also a video); and the poetry as well as prose of Langston Hughes and Maya Angelou.

3. Learn about their culture, history, language

Students from a particular race could present something of their own history and culture and/or others from that race could make a presentation in class or at an appropriate site apart from school. Students not from that race could also do a research project and/or class presentation involving music, dance, art, food, history, language, etc. Language resources include

- LA HISTORIA DE ANA (THE STORY OF ANA) (Hope Publishing House, P.O. Box 60008, Pasadena, CA 91106; 25 pp; $1.95), the bi-lingual story of a 12-year-old refugee from El Salvador.
- Learning about and then celebrating special days of different races/cultures is also fun as well as instructive. See the suggestions in Step #10 below.

4. Communicate and discover commonalities and differences

See the reflection and discussion questions on the student page on "Interracial reconciliation possibilities".

5. Identify and experience some stereotypes and words that hurt

Because of differences, especially "outside differences", people of different races often have stereotypes of one another that hinder mutual relationships and sometimes encourage hateful behavior or are used to justify unfair treatment. Correct perceptions and estimations of others and of oneself, enriching friendships, justice, and social harmony are all casualties of stereotypic thinking and behavior. It is good to begin this consideration by having all students experience some of the negative personal effects of stereotyping, since many white students don't know how people of color feel when they are stereotyped and worse. Ask your students to name all the stereotypes that adults have of them because of their age. Then ask them how they feel about being stereotyped because of their age. That should create some empathy for all victims of stereotypes, hopefully enough empathy for the white students to be open to what follows.

Word association — e.g.,"what do you think of immediately when you hear the word 'Indian'? ... Chinese? ... Black?" — is one way of unearthing stereotypes but might be a little threatening if the group doesn't know each other, unless you focus the words on racial groups that are not represented in the group. Excellent resources exist for identifying, understanding and then counteracting racial stereotypes.

— Filmstrips from the Council on Interracial Books for Children ($15 rentals from IPJ) include UNLEARNING INDIAN STEREOTYPES, narrated by Native American children themselves and effective for all ages, although high school students might be put off by the age of the narrators and some of their examples; THE SECRET OF GOODASME on stereotypes of Native Americans and African Americans and women; UNLEARNING ASIAN-AMERICAN STEREOTYPES and UNLEARNING CHICANO AND PUERTO RICAN STEREOTYPES, both geared to junior high.

— The WORLD OF DIFFERENCE program (Anti-Defamation League of B'nai B'rith, 823 United Nations Plaza, New York, NY 10017) that is being used in many US cities to reduce prejudice, especially among school children, has a wealth of resources particularly on this "Step" in the process of interracial reconciliation.

— BILL COSBY ON PREJUDICE, a 24-minute, 1972 video ($25 rental from EcuFilm) also has an impact on students.

6. **Reach out — apologize, forgive, touch**

Reconciliation involves some healing and risk. Especially after students have been willing to share how they have hurt or been hurt by prejudice or racism and how they feel about that, it is important to encourage some healing. This might be put in the context of a formal or informal reconciliation service that might include a Bible reading on forgiveness (e.g. Matthew 5: 23-24) and/or racial equality (e.g. 1 Corinthians 12:12-13). A less public and therefore less risky way of expressing sorrow and contrition for thoughts, words or deeds that hurt others would be to write them down on a card which might be burned in a small fire or placed in a basket that might be put on an altar. This latter option might include adding to the card a specific resolution about changing a particular behavior. See Step #10 below for an opportunity to reach out and apologize to Native American people.

7. **Find common ground — learn and/or work together**

Often friendship develops more by doing than by talking. In schools with mixed race student populations, a lot can be done within the school itself. At the junior and especially senior high levels, however, it becomes a little more difficult as students often tend to separate into different social groups and sometimes even different student activities and sports. Some schools in this situation have racially mixed committees to deal with this phenomenon, especially by promoting interracial activities but also serving as a conflict mediation group. In some cases this has been the student council; in others, a specially designed committee. But apart from this larger issue and often applicable to educational situations where students from different races come together for a specific day or program, there are many possibilities for learning and/or working together. Outings or projects in the community that pair up students from different racial groups are helpful. If students can experience themselves working together for the good of others (neighborhood clean-up, visits to a nursing home, etc.), the bond deepens. These projects could include social change activities as well — see possibilities in Step #12 described on p. 77.

8. **Have fun together**

Friends are people who enjoy one another. Interracial reconciliation will be enhanced if people eat, sing, dance, play together. Possibilities include:

— Cooperative and competitive games/sports are often built into interracial student exchange programs.

— Singing and dancing are generally wonderful ways of breaking down barriers, discovering enjoyable things (differences and similarities) about one another, and having fun together. These could involve a joint "talent show" with rehearsed routines or more spontaneous sharing of each group's favorite songs and dances. Each might try to teach the other group(s) one of their songs and/or dances. The more that the whole group can do things together the better. One possibility would be to teach the whole group songs or dances that no group knows — e.g. square-dancing. The adults might teach the group some of their favorite teenage songs and demonstrate their dancing.

— Sharing food, especially in a party-type atmosphere, is always a "hit" with students. For learning about foods from other racial groups, UNICEF has lots of cookbooks. Plum Good Books (see #1 above) has a number of cookbooks with African and African American recipes.

9. **Pray and/or worship together**

Reconciliation is the work of God and to explicitly ask God's help in the process is essential for people of faith. Doing that together adds an element of bonding that goes beyond any individual prayers. In addition to Step #6, possibilities include:

— When the focus includes Hispanic students or Hispanic celebrations, it would be good to pray in Spanish as well as English.

— Students should be encouraged to pray for their interracial friendships on their own. This might be modelled by a moment of prayer occasionally during class time for all the people involved in a program on interracial reconciliation, for interracial reconciliation in general, for specific situations in the community, country or world, and for people working for interracial reconciliation.

— Some churches/temples have exchanged preachers and choirs, have held joint worship services on days like Thanksgiving, and have paired in other ways. Students belonging to these churches/temples can participate fully in these events. See the worksheet on "How to Start and Sustain a Sister Church Relationship" (pp. 185–186).

10. **Celebrate special days, together if possible**

Many of the possibilities in Steps #8 and #9 could be included as part of celebrating special days for different races or cultural groups. TO CELEBRATE: RESHAPING HOLIDAYS AND RITES (Alternatives, P.O. Box 429, Ellenwood, GA 30049) has suggestions for Kwanza, Las Posadas, and other cultural celebrations, as well as descriptions of products and programs of different racial groups that can be purchased/supported at gift-giving occasions. Limiting ourselves here to African-American, Hispanic American, and Native American traditions, celebration possibilities include

African American:

— **Martin Luther King's birthday in January**. For how to celebrate this day, DREAMING GOD'S DREAM by Kathleen McGinnis is especially appropriate for families and schools. A companion volume entitled DREAMING GOD'S DREAM: STUDY MATERIALS FOR CHURCH, HOME AND SCHOOL, is geared to six different age groups in schools and Christian churches (both books are available from the Baptist Peace Fellowship, 499 Patterson St., Memphis, TN 38111).

— **Harriet Tubman day on March 10.** Students might also research special days in the lives of other African Americans as part of Steps #1 and #2.

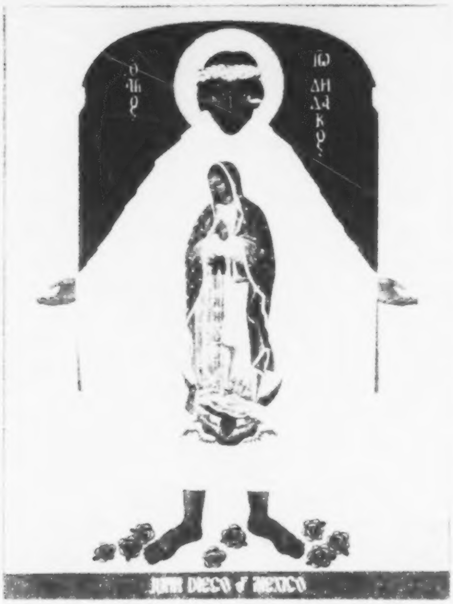
— **Kwanza is celebrated between December 26-January 1**. In a school setting Kwanza might be observed in some way right after the New Year, perhaps as preparation for Martin Luther King's birthday in mid-January. Both Afro-Am Educational Materials and Plum Good Books have good resources on this East African celebration that is becoming an important one for African Americans as well.

Kwanza means "first" and the traditional festival was held when the first harvest was brought in from the village fields. It was a time for giving thanks, taking stock of your life, and making plans for the future.

The seven days and principles and their pronunciation in Swahili and meaning are:

Umoja (Oo-mo-jah) — unity.
Kujichagulia (Koo-gee-cha-goo-lee-ah) — taking charge of your life
Ujima (Oo-gee-mah) — working together for the good of all
Ujamaa (Oo-jah-mah) — business cooperation
Nia (Nee-ah) — purpose
Kuumba (Koo-um-bah) — creativity
Imani (Ee-mah-nee) — faith.

The colors red, black, and green are the favorites for Kwanza decorations and gifts. Red stands for the blood of Black people shed for hundreds of years; black for the color of Black people; and green for the land. Each day during Kwanza the family gets together, lights the candle for that day, and talks about the principle of the day. Then they pour a drink into the ground to honor their ancestors (city families use a basket filled with earth). On the last day the family has a feast, with lots of singing and dancing.



Hispanic American:

— **Our Lady of Guadalupe.** December 12 is the feast of Our Lady of Guadalupe, the day Mary appeared to Juan Diego, a very humble Indian of Mexico. She spoke in his dialect to the oppressed poor and asked that a temple be built for the poor. She gave her people new hope, that some day her people will build a new world based on equality, justice, and love. Bridge-Building Images has a beautiful card commemorating this experience.

— **Las Posadas.** "Posada" means "shelter" and Las Posadas commemorates Mary and Joseph's search for shelter when they returned to Bethlehem for the census ordered by Emperor Caesar Augustus. Hispanic Christians re-enact this pilgrimage in mid-December with songs and lighted candles signifying the light of Christ. It can remind all of us of the times people have asked for "posada" and have been rejected through inequality, oppression and injustice and times when we may have refused "posada". It reminds us of the suffering poor throughout the world. The celebration ends in jubilation because the reality is the birth of Jesus who comes to tell us that we are all brothers and sisters, equal in the sight of God, and to give us strength to make the "Good News" of Jesus more of a reality in our world.

Native American:

— Days that are special to Native American peoples differ for each Native nation/people, though many celbrate Native American Day on September 27 or October 12. Student research projects might include finding what day(s) are important to the nation of a particular Native leader they are researching. Many communities in the US have "pow-wows" organized by the Native people in that area. These are sometimes on individual reservations. Others are in parks in urban areas that bring peoples from several Native nations in the area. Non-Native people are generally very welcome and benefit from these celebrations of Native American cultures. Native foods, dancing, and handicrafts are generally the highlights for visitors. But pow-wows also offer the opportunity to meet Native people in one's area, with the possibility of friendships developing. Many US cities/areas have a Native American Cultural Center that can provide information, speakers for class, cultural opportunities (e.g., classes in weaving, as well as pow-wows), and political or economic action options to benefit Native peoples.

— **Thanksgiving** offers non-Native US peoples the opportunity to be grateful for all the blessings of this country, many of which were preserved by the Native peoples before us, people who were driven from most of their lands. Thus, Thanksgiving should also be a time for repentance for such injustice and ingratitude, as well as appreciation for Native peoples' caring for the earth. All the suggestions for celebrating the earth in the unit on "Reconciliation with the Earth" and the readings from Native leaders would be most appropriate for this fall/harvest time.

— **Columbus Day** is definitely not a day of celebration for Native peoples in the Western Hemisphere. Whenever we observe Columbus Day, we should incorporate sensitivity to the feelings of Native peoples, to historical truth, to the realities of their present life, and to our debt to them. Use the essay "1992: A Call for Reconstruction", pp. 59-60, and consider some of the other activities described there. See VISION QUEST 1492-1992 above.

11. Make the friendship explicit and nurture it

The longer term goals of any interracial experiences include genuine friendships. Hopefully the previous steps have generated a real desire within the participants for a relationship that will grow. If students have been "paired" during the experiences/program, their relationship can turn more quickly from stranger to friend with some of these follow-up options:

— A joint longer term project might necessitate calls or getting together between school program meetings. This could lead to opportunities for home visits for meals, fun, getting to know one another better.

— Worshipping together in each other's church/temple is another possibility.

— Some students might enjoy creating a "MY NEW FRIEND BOOK" in which they collect pictures, letters from the friend, mementos from events, perhaps some journal reflections. At some point, such a booklet might be shared with the friend as a way of affirming and deepening the friendship.

12. Stand with your friend; come to their aid (see below)

Interracial reconciliation possibilities

Here are a few things to help turn people of a different racial group from strangers and perhaps even enemies into friends. Your teacher will have lots of other suggestions. Start with the bottom half of the "Self-Awareness" sheet. Then identify on the blank 12-step process sheet or in your journal each of the 12 steps that applies to this situation and write one or more things you could do for each of those steps you chose. Keep track of your progress and be sure to write down some of your feelings about your actions and their results. Here are some questions to keep in mind in this whole process:

- What are some commonalities for people of all races?
- What are some of the differences among people of various races?
- Are these differences all "on the outside" (and "inside" we are all basically the same) or are there some "inside differences" as well?
- What would the world be like, even our own community, if we were all pretty much the same? What would be lost?
- Does being "different" mean that someone else is inferior or better than you are? Why or why not?
- How do you usually feel when you meet someone from a different race? if you see them in a store? ... on the street during the day? ... on the street at night? ...in church/temple? ... on the opposite team in a game?
- Why are so many people often afraid when they encounter people from different races? Is that fear really justified?
- If you experience any of that fear, what could you do to overcome that fear?

Some action possibilities related to Step #12

"Standing with your friend; coming to their aid"

1. **Speak up when others are ridiculed.** Your friend from another racial group may be the butt of a joke, the object of hateful words or other actions that need to be challenged. Even if the friend is not personally attacked, they are part of any joke, words, or deeds directed against their race. Challenging this can be risky, even to say something like "I'm real uncomfortable with jokes like that. I used to think they were funny until I learned how they made others feel. Now I don't like them and don't think they are really that funny anyway."
2. **Challenge institutional racism.** This can sound overwhelming, but it can begin in little ways. Students as well as adults can bring to the attention of decision-makers unjust or inappropriate practices or policies of their institutions — through letters, petitions, calls, personal visits. This could include such situations/items as:
   - stereotypic images or no images at all of African Americans, Native Americans, or Hispanic American in theme parks, children's books, on TV shows or commercials;
   - stores that carry toys or greeting cards that feature only white persons on the toys, packaging, cards, etc.
   - media coverage of events that stereotype or fuel hatred for people of color, e.g. Arab-Americans
   - police practices that discriminate against young people of color. Teenage boys who live in racially mixed neighborhoods often see this and can raise the issue, at least at school, and ask what can be done.
   - school or community teams whose nickname and/or mascot are some form of Native American — e.g., "Indians", "Redskins". Other races and cultures do not have their identity objectified and trivialized in this way and lots of alternatives are available.

Which one(s) might you be able to do at this time in your life?

Martin Luther King, Jr.

Dr. King was born on January 15, 1929, was ordained a Baptist minister in 1948, married Coretta Scott in 1953, with whom he parented four children before being killed in Memphis, TN, April 4, 1968. His civil rights work began in 1955 with the Montgomery bus boycott. In 1957, he was elected president of the newly formed Southern Christian Leadership Conference. His famous "I Have a Dream" speech was delivered at the Lincoln Memorial in Washington, DC, August 28, 1963. On December 10 of that same year, he was awarded the Nobel Peace Prize. 1965 saw the famous Selma to Montgomery march and the signing of the Voting Rights Act. By 1967, Dr. King was outspoken in his criticism of the Vietnam War and announced the "Poor People's Campaign" to help the poor of all races. It was during a campaign to help the sanitation workers of Memphis that he was killed. His message of peace and justice — Shalom and reconciliation — is a comprehensive one, both visionary and practical. He is a true prophet — a spokesperson for God.

1. **His dream of reconciliation means human oneness**

   Quotes: "And so today I still have a dream. People will rise up and come to see that they are made to live together as brothers and sisters. I still have a dream today that one day every person of color in the world will be judged on the content of their character rather than the color of their skin... I still have a dream today. Justice will roll down like waters and righteousness like a mighty stream. I still have a dream today — that war will come to an end, that individuals will beat their swords into plowshares and their spears into pruning hooks, and nations will no longer rise up against nations. Neither will they study war any more. I still have a dream." (Christmas sermon, Dec. 24, 1967).

   Questions: Is this a "realistic" dream? Why or why not? How does it compare with your own dreams for your country and world?

2. **His dream includes reconciliation between rich and poor**

   Quote: "Ultimately a great nation is a compassionate nation. No individual or nation can be great if it does not have concern for the 'least of these'. In the final analysis, the rich must not ignore the poor, because both rich and poor are tied in a single garment of destiny... the agony of the poor diminishes the rich, and the salvation of the poor enlarges the rich..." (Oslo, 1964)

   Questions: What parts of this do you agree with and/or disagree with and why? What does he mean by "a single garment of destiny"?

3. **Peace/reconciliation requires confronting militarism**

   Quote: "A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death." (Riverside Church, New York, 1967)

   Question: What does he mean by "spiritual death"? Do you agree with his statement? Why or why not?

4. **Peace/reconciliation requires confronting materialism** (see p. 52)

5. **Reconciliation, then, clearly requires justice (a "positive peace")**

   Quote: "I have almost reached the regrettable conclusion that our greatest stumbling block in the stride toward freedom is not the Ku Klux Klanner but the white moderate who is more devoted to 'order' than to justice; who prefers a negative peace, which is the absence of tension, to a positive peace, which is the presence of justice; who constantly says 'I agree with you in the goal you seek, but I can't agree with your methods of direct action." (Letter from a Birmingham City Jail).

   Questions: What are the differences between a negative peace and a positive peace? Are there situations of negative peace in your life, school or community that you could challenge in some way? Is he fair to "white moderates"? Why or why not?

6. **Peace/reconciliation requires surfacing conflict, confronting oppressors**

   Quote: "Actually, we who engage in nonviolent direct action are not the creators of tension. We merely bring to the surface the hidden tension that is already alive. We bring it out in the open where it can be seen and dealt with. Like a boil that can never be cured as long as it is covered up but must be opened with all its pus-flowing ugliness to the natural medicines of air and light, injustice must likewise be exposed, with all of the tension its exposing creates, to the light of human conscience and the air of national opinion before it can be cured." (Letter from a Birmingham City Jail).

   Questions: Do you think King was correct in his defense of direct action? Why or why not? Are there situations in your life, school or community that need such action? How could you help surface the issues?

7. **Reconciliation is ultimately loving one's enemies, without which we cannot know God**

   Quote: "... We are traveling along a road called hate, in a journey that will bring us to destruction and damnation... Love even for enemies is the key to the solution of the problem of our world... 'Love your enemies that you may be children of your God who is in heaven." We are called to this difficult task in order to realize a unique relationship with God. We are potential children of God. Through love that potentiality becomes actuality. We must love our enemies, because only by loving them can we know God and experience the beauty of God's holiness." (STRENGTH TO LOVE, pp. 41, 47)

   Questions: How could love of enemies be the key to solving all the problems of our world? How does this enable us to know God? What does this mean?

8. **Love of enemies starts with forgiveness**

   Quote: "It is impossible even to begin the act of loving one's enemies without the prior acceptance of the necessity, over and over again, of forgiving those who inflict evil and injury upon us... Forgiveness is a catalyst creating the atmosphere necessary for a fresh start and a new beginning... The evil deed is no longer a mental block impeding a new relationship..." (STRENGTH TO LOVE, 42-3)

   Questions: Have you ever experienced this reality? Are there situations in your own life where you could take this step?

9. **Love of enemies next requires recognizing the good and evil in everyone**

   Quote: "There is some good in the worst of us and some evil in the best of us. When we discover this, we are less prone to hate our enemies. When we look beneath the surface, beneath the impulsive evil deed, we see within our enemy-neighbor a measure of goodness and know that the viciousness and evilness of the acts are not quite representative of all that the person is... Then we love our enemies by realizing that they are not totally bad and that they are not beyond the reach of God's redemptive love." (STRENGTH TO LOVE, p. 43)

   Questions: Do you agree? Why or why not? What does it mean to be within reach of God's redemptive love?

10. **Love of enemies & interracial reconciliation require suffering love**

    Quote: "There will be no permanent solution to the race problem until the oppressed develop the capacity to love their enemies. The darkness of racial injustice will be dispelled only by the light of forgiving love... While abhorring segregation, we shall love the segregationist. This is the only way to create the beloved community. To our most bitter opponents we say: 'We shall match your capacity to inflict suffering by our capacity to endure suffering. We shall meet your physical force with soul force... Do to us what you will, and we shall continue to love you... Send your hooded perpetrators of violence into our community at the midnight hour and beat us and leave us half dead, and we shall still love you. But be you assured that we will wear you down by our capacity to suffer. One day we will win freedom, but not only for ourselves. We shall so appeal to your heart and conscience that we shall win you in the process, and our victory will be a double victory." (STRENGTH TO LOVE, pp. 48-9)

    Questions: How did King show this kind of love? Is "soul force" more powerful than "physical force"? Was it "successful"? What is the "double victory" he is speaking of? How could you practice this kind of love in your own life?

11. **Nonviolence is the only means to peace/reconciliation**

    Quote: "Civilization and violence are antithetical concepts. Blacks of the US, following the people of India, have demonstrated that nonviolence is not sterile passivity, but a powerful moral force which makes for social transformation. Sooner or later, all the people of the world will have to discover a way to live together in peace... I refuse to accept the cynical notion that nation after nation must spiral down a militaristic stairway into the hell of thermonuclear destruction. I believe that unarmed truth and unconditional love will have the final word in reality. This is why right temporarily defeated is stronger than evil triumphant." (Nobel Peace Prize acceptance speech, Dec. 10, 1964)

    Questions: What events in history tend to prove King right? What events raise doubts about his convictions? Do you agree with him? Why or why not?

Desmond Tutu

South African Prophet for Peace and Interracial Reconciliation

Born October 7, 1931, in the Transvaal region of South Africa, Desmond Tutu taught high school for four years before resigning when the government instituted a state-administered system of inferior Bantu education for black students. He was ordained an Anglican priest in 1961 and bishop in 1976. That year when angry Soweto youths turned to violence, Tutu worked with other black activists to channel mob anger into peaceful demonstrations. In 1978, Tutu became secretary-general of the South African Council of Churches and became relentless in his challenge to the apartheid government in South Africa and in mobilizing international opposition. He was awarded the Nobel Peace Prize in 1984, the same year he became the first black Anglican bishop of Johannesburg. As the confrontation has deepened, his two roles of moderate in the black community and prophet of peace to the whites have become more difficult to sustain. He remains committed to "a new kind of South Africa where we all, black and white, can walk tall together, black and white, into the glorious future which God is opening up before us."

1. Black liberation will mean white liberation as well

Quote: "We are committed to black liberation, because thereby we are committed to white liberation. You will never be free until we blacks are free. So join the liberation struggle. Throw off your lethargy and the apathy of affluence. Work for a better South Africa for yourselves, ourselves, and for our children. Uproot all evil and oppression and injustice of which blacks are victims and you whites are beneficiaries, so that you won't reap the whirlwind. Join the winning side. Oppression, injustice, exploitation — all these have lost, for God is on 'our side' — on the side of justice, of peace, of reconciliation, of laughter and joy, of sharing and compassion and goodness and righteousness." (CRYING IN THE WILDERNESS, pp. 43-44)

Questions: Is it true for Tutu to say that "God is on our side"? Why or why not? In what senses could African Americans say this to white Americans? How are white Americans "beneficiaries" of oppression?

2. "Peace" often means clinging to privilege, not true reconciliation

Quote: "People are quite happy to talk about so-called peaceful means of change, as long as you canvass methods that everybody knows will be ineffectual; for basically, most whites want change as long as things remain the same, as long as they can go on enjoying their privileges and their high standard of living. That is why we urge the international community to exert as much political, diplomatic and economic pressure on South Africa as possible, to persuade us to get to the conference table. I love South Africa too passionately to want to see her destroyed, and international pressure may just avert that." (pp. 53)

Questions: Do you think he is correct in his assessment of white South Africans? Could the same thing be said of white Americans? Why or why not?

3. Apartheid and reconciliation are totally contradictory

Quote: "Its [apartheid] claim that God created us human beings for separation, for apartness, and for division, contradicts the Bible.... God has created us for fellowship, for community, for friendship with God and with one another, so that we can live in harmony with the rest of creation as well... The same gospel of Jesus Christ, which compels us to reject apartheid as totally unchristian, is the very gospel that constrains us to work for justice, for peace and reconciliation. God has given us a mandate to be ministers of God's reconciliation." (pp. 54-55)

Questions: What can you do to oppose apartheid in South Africa? What can you do to oppose "separation, apartness, division" in your own community and country? Do you think God has given us this same mandate?

5. Freedom, justice and reconciliation are God's will and will ultimately triumph

Quote: "... Nothing could have been deeper than the despair of his followers when they saw their Master [Jesus] hanging on the Cross like a common criminal.... And then Easter happened. Jesus rose from the dead. The incredible, the unexpected happened. Life triumphed over death, light over darkness, love over hatred, good over evil. That is what Easter means — hope prevails over despair. Jesus reigns as Lord of Lords and King of Kings. Oppression and injustice and suffering can't be the end of the human story. Freedom and justice, peace and reconciliation, are God's will for all of us, black and white, in this land and throughout the world. Easter says to us that despite everything to the contrary, God's will will prevail, love will prevail over hate, justice over injustice and oppression, peace over exploitation and bitterness." (pp. 82-83)

Questions: Does historical evidence support Tutu's hope? How can he be so hopeful? How does his hope affect your own hope?

Unit 7: Interreligious Reconciliation

INTRODUCTION

A. Teacher Overview

Religious narrowness, bigotry, and hatred have plagued human history and have been the direct cause of many wars as well as supporting factors in other destructive conflicts. See the reading on the "Crusades", pp. 102–103, to recall how Christians have fought Jews and Moslems in the name of God. The Holocaust should remind us of how destructive this bigotry can be, even in our own time. Despite increases in interfaith efforts throughout the world, religion continues to divide peoples on every continent and in almost every country. Space allows for only one example here, but hopefully the specifics can be applied to other situations. The various statements on peace from a variety of faith traditions, p. 65 and the prayers for peace in the Appendix are a step toward the kind of mutual understanding expressed by Kahlil Gibran:

"I love you, my brother and sister, whoever you are — whether you worship in your church, kneel in your temple, or pray in your mosque or synagogue. For you and I are all children of one faith; for the diverse paths of religion are fingers of the loving hand of one Supreme Being, a hand extended to all, offering completeness of spirit to all, eager to receive all."

B. Process

1. This unit focuses primarily on Christian-Jewish reconciliation. The specifics presented in the 12-step process below are meant to help Christians understand and appreciate some Jewish insight, especially on the theme of peace and reconciliation, as well as promote Jewish-Christian friendships. Be sure to use the "Self-Awareness Sheet" before doing the 12 steps.
2. Other examples of Jewish insight incorporated into this supplement — the selections from the Hebrew prophets, the "Fourfold Song" (p. 14), and the Jewish worship services — could be used in conjunction with this unit as well.
3. Use the prophet profile on Elie Weisel and and the resources on Anne Frank to make the study more engaging.
4. The conflicts in the Middle East reveal the need for Christians and Jews to be reconciled with Moslems as well. The section on "Prophets for Peace in the Middle East" (pp. 93–96) offers a few suggestions and the essay "A Moslem's Defense of the Faith" (p. 119) presents some initial steps. The conflict between Catholics and Protestants in Northern Ireland receives attention in the profile of Mairead Corrigan Maguire, pp. 88–89.

CHRISTIAN-JEWISH RECONCILIATION

A. Specific Steps Toward Reconciliation

Note: Be sure to begin this process by applying the "Self-Awareness" worksheet (p. 69) to this issue.

1. See each other's faces.

Often Christians and Jews are fortunate enough to go to the same schools, play on the same teams, live and work together in the same neighborhoods and jobs, but not always. And often we do not take advantage of our proximity to one another and remain strangers, if not enemies. Thus, non-Jews need to make conscious efforts to seek out communities, activities, and places that are rich with Jewish tradition. On a less personal level, posters, illustrated books, and videos also provide faces. See suggestions in Step #2. Many communities have centers of Holocaust studies or Jewish outlets for such items. Contact your local Jewish Community Relations Council.

2. Learn names and stories

Besides going out and meeting one another, inviting someone over for a meal and conversation, we can read stories and see movies about Jewish people and history. For older students who like long historical novels, James Michener's THE SOURCE is an excellent way to get a sense of the whole of Jewish history. Other popular books for older students include:

- Leon Uris, MILA 18, a captivating novel about the suffering in the Warsaw Ghetto in Poland during the Nazi occupation.
- Rabbi Chaim Potok's THE CHOSEN, THE PROMISE, MY NAME IS ASHER LEV, IN THE BEGINNING, and WANDERINGS: THE HISTORY OF THE JEWS.
- Chana Byers Abells, THE CHILDREN WE REMEMBER (Kar-Ben Copies, 6800 Tildenwood Lane, Rockville, MD 20852; 1983), moving photographs from the Yad Vashem Archives in Jerusalem about the children who lived and died during the Holocaust; appropriate for students of all ages.

- THE DIARY OF ANNE FRANK ($4.50 paperback from Social Studies School Service) and THE END OF INNOCENCE: ANNE FRANK AND THE HOLOCAUST (a 1989, 102-page, 5-lesson curriculum by the Anti-Defamation League; $14 from the Social Studies School Service)
- Elie Wiesel, see prophet profile and resources, pp. 85–87.

More scholarly works include

- Herman Wouk, THIS IS MY GOD: THE JEWISH WAY OF LIFE (Touchstone Books, Simon & Sshuster, New York, 1986 paper edition)
- Harry Cargas, A CHRISTIAN RESPONSE TO THE HOLOCAUST (Denver: Stonehenge, 1981)
- Edward Flannery, THE ANGUISH OF THE JEWS: 23 CENTURIES OF ANTISEMITISM (Paulist Press, revised ed. 1985)
- Samuel Sandmel, WE JEWS AND JESUS (New York: Oxford U Press, 1965)
- Yehuda Bauer, A HISTORY OF THE HOLOCAUST (New York: Franklin Watts, 1982)
- Clark Williamson, WHEN JEWS AND CHRISTIANS MEET (St. Louis: Christian Board of Publications, 1989).
- Marcia Sachs Littell, ed., LITURGIES ON THE HOLOCAUST (Lewiston, NY: Edwin Mellen Press, 1986).
- Milton Meltzer, RESCUE: THE STORY OF HOW GENTILES SAVED JEWS IN THE HOLOCAUST (New York: Harper & Row, 1988)
- Marc Saperstein, MOMENTS OF CRISIS IN JEWISH-CHRISTIAN RELATIONS (Philadelphia: Trinity Press, 1989)

Movies/videos (see "Special Programs/Resources", p. 85)

- THE CHOSEN (based on Potok's novel; although somewhat stereotypic of Hasidic Jews, it is still very entertaining and informative).
- FIDDLER ON THE ROOF, a delightful musical based on Shalom Aleichem's character Tevya the milkman, giving a glimpse of the inhuman treatment of Jews in Poland and the Jewish response.
- KITTY RETURNS TO AUSCHWITZ, a survivor who takes her adult son back there; 82 minutes, from the Anti-Defamation League or the Social Studies Schools Service
- THROUGH OUR EYES: CHILDREN WITNESS THE HOLOCAUST (1985, 25 min., from IBT Publishing, 3747 W. Granville, Chicago, IL 60659), moving account by children of their experience before, during and after the Holocaust; with photographs, texts, readings; excellent for both junior and senior high.
- THE DIARY OF ANNE FRANK, the 150-minute 1959 film version ($80 purchase from Social Studies School Service) and a 2-hour TV version starring Melissa Gilbert can be rented from St. Louis Center for Holocaust Studies and the Anti-Defamation League;
- ANNE FRANK IN MAINE, a 30-minute video by the Anti-Defamation League ($30 purchase from Social Studies School Service) documents the impact of the story of Anne Frank on a junior-high class performing the play.

3. **Learn the language**

We can start our study of Hebrew with the word "Shalom", meaning "peace" and coming from the Hebrew root "Shalem" meaning "wholeness", recalling the concern expressed in the examination of the Middle East above. We increase our enjoyment of language study when we put these words in songs (see below, #8)

4. **Be willing to apologize and/or forgive**

All non-Jews can ask themselves about their attitudes toward Jews (and vice versa) and see if we still harbor some stereotypes, fears or animosity. What "labels" do we use for each other? Have we non-Jews ever used the expressions "I've been jewed" or "Shylock" or "Kike"? This step of self-awareness might be more appropriately the first step in the reconciliation process.

After some self-reflection, we can brainstorm together where these stereotypes and attitudes have come from. We can look critically at our history in dealing with Jews, our silence when they are joked about, ridiculed or worse. We can apologize when appropriate and resolve to change our own attitudes and challenge and practices and policies of others. A clear decision to change is probably the most genuine and effective form of apology. If public verbal apologies would be too risky or embarrassing for some students, give them the option of writing on a card something they are sorry for, as well as a commitment to change. These cards might be collected and burned as a sign of sorrow, contrition, and being forgiven.

5. **Discover commonalities and be enriched by differences**

On the level of religious beliefs, consider the following list, adding any other similarities or differences you think are important and/or challenging ones that are listed:

What Christians and Jews Share in Common

1. The rich texts of the Hebrew Scriptures
2. A belief in one God, the creator of the universe, the God of "Abraham, Isaac, and Jacob" who is also the God of Jesus Christ and the God of Muhammad.
3. The Ten Commandments, a covenant relationship with God, the wisdom of the prophets, and the brotherhood and sisterhood of all persons.
4. Pursuit of peace and hatred of war.
5. Democratic ideals in the political and social order.
6. A belief in the imperishable nature of the human spirit.

Where Christians and Jews Differ

1. Jews do not accept the Christian belief in the divinity of Jesus as the "only begotten Son of God". Jews usually view Jesus as a child of God only in the sense that we are all God's children.
2. Jews reject the idea of the Incarnation, that the Son of God took on human form in the person of Jesus. For Jews, God may emanate certain human attributes but would never take a human form.
3. Jews do not accept the Christian idea of redemption, the idea of salvation through Jesus' death and resurrection.
4. Jews generally expect a political (not divine) messiah, a descendant of King David, who will be God's agent for establishing lasting peace and justice here on earth. Reform Jews do not expect a person but emphasize a "messianic age" which all people of good will are called to work for. While Christians believe Jesus' life was the first part and his "second coming" will be the final stage of his messiahship, Jews only recognize a one-stage view of "the messiah" or "messianic age". Jews do not recognize Jesus as the messiah (although many respect him as a great moral teacher) because of all the wars, persecutions, and injustices which have occurred since his time and often in his name.

For commonalities and differences in worship, have students compare the Jewish and Christian prayers and worship services, in the Appendix. Discuss how both Christians and Jews might be enriched by these differences. Have students brainstorm other possible similarities and differences and discuss whether these are accurate or stereotypic. Again, if appropriate, discuss specific ways each person can be enriched by these differences. This moves into the next step.

6. **Learn from one another and find common ground**

   The Jewish lessons and examples in this volume — "The Fourfold Song" (p. 14), "The Rainbow Sign" (pp. 139–140), other Jewish readings, and the prayers and worship services in the Appendix — are examples of being enriched by Jewish insight. Seeking school or community projects or religious events we can work on together is a major step toward building common ground. They require getting to know one another, visiting one another's schools, homes, places of worship, and really listening to one another.

7. **Eat together**

   These present all kinds of possibilities. Eating at one another's home or church/synagogue is wonderful. Wedding receptions and religious celebrations like "Bar/Bat-mitzvoth" combine this with singing, dancing, and praying together.

8. **Song and dance.**

   Learn these two fun songs that express some Jewish insight into peace and reconciliation. The melodies are very familiar, but if you don't know them, contact a Jewish friend or Rabbi.

"Everyone 'Neath Their Vine and Fig Tree" (cf Micah 4: 3-4)

Everyone 'neath their vine and fig tree
shall live in peace and unafraid.
And everyone 'neath their vine and fig tree
shall live in peace and unafraid.
And into plowshares turn their swords,
nations shall learn war no more.
And into plowshares turn their swords,
nations shall learn war no more.

Lo yisa goy el goy cherev
(Nation will not lift up sword against nation;)
Lo yilm'du od milchama
(nor ever again shall they train for war)
(4 times)

"Shalom Chaverim"

Shalom Chaverim, Shalom Chaverim
Shalom, Shalom
Lahit Raot, Lahit Raot,
Shalom, Shalom

Partners facing and touching palms
raising these palms in an arc over head
embracing left, embracing right
hands in a prayer position and bow

Shalom, my friends, Shalom, my friends,
Shalom, Shalom
May peace be with you, may peace be with you,
Shalom, Shalom

Mir vam, droozhya, mir vam, droozhya, (in Russian)
mir vam, mir vam;
poost mir boodyet s vami, poost mir boodyet s vami
Mir vam, mir vam.

9. Prayer

The more familiar we are with the Jewish scriptures, especially the Psalms and the prophets, the more inclusive our prayer is becoming. We can look for opportunities to worship with Jewish friends. We can celebrate the Passover Seder meal together or adaptations of it for Christian groups (see the Appendix, pp. 161–167). We can celebrate or remember in some explicit way other special Jewish holidays like Hanukkah (pp. 159–160) and Yom Kippur. We are not pretending to be Jews in these ways but are reflecting on Jewish insights and values and applying them to our own lives, broadening or enriching ourselves and appreciating others more fully at the same time.

10. Make the relationship explicit

Pen-pals with a Jewish individual, family or group in Israel, the Soviet Union or Europe is one possibility for an overseas relationship, but much more personal friendship possibilities are in our own communities. In terms of pairing, a Christian youth group might consider pairing with a Jewish youth group in the same community, if both congregations as a whole are not willing to do so. Contact a local Jewish Community Relations Council for names and addresses for both local and global pairings.

11. Gift-giving

Meaningful gifts for Jewish friends include paying for the planting of a tree in Israel through the auspices of the Jewish National Fund (42 E. 69th St., New York, NY 10021).

Special occasions for such gifts include the holydays and holidays listed above, the celebration of life-cycle events, and for the healing of a friend or their loved one. To plant a tree in memory of someone who died is very thoughtful (traditional Jews do not have flowers at funerals).

12. Stand with one another; come to their aid

Jokes, stereotypes, hateful language, and untrue statements about one another can all be challenged. Antisemitism is still alive. Neo-Nazi groups, the Ku Klux Klan, "skinheads", and "revisionists" who deny the Holocaust even happened are extreme examples of anti-Jewish hate groups.

Students can share their new understanding and/or friendships with others — sharing their "Friendship" booklet, giving a talk at their former elementary school, or just adding some of this to conversations in class or with friends.

On the political level, students can encourage their political representatives to encourage other countries to respect the rights of Jews to religious freedom, emigration, etc., as well as for a Middle East policy that balances Israel's right to exist with Palestinians' right to a homeland of their own.

B. Special Programs/Resources

1. "Anytown USA" is a one-week summer camp program bringing together high school students from different religious, racial and ethnic backgrounds, in more than 20 US areas; sponsored by the National Conference of Christians and Jews (NCCJ). For information, contact the Associate for Youth and Group Process, NCCJ, 71 5th Ave., New York, NY 10003; 212-206-0006.
2. Many US communities have a Center for Holocaust Studies, often connected with a Jewish Community Relations Council or similar Jewish organization. Such Centers have a wide range of written and audio-visual materials often not available through other distributors. The St. Louis Center for Holocaust Studies is at 12 Millstone Campus Dr., St. Louis, MO 63146; 314-432-0020.

C. Resources and activities on Elie Wiesel

1. Videos. Centers for Holocaust Studies exist in many cities and generally have a wide selection of AVs.
2. NIGHT by Elie Wiesel is a paperback book ($3.50) and a 50-minute cassette tape ($9.00; both from Social Studies School Service) where he recounts his own experience in the Nazi death camps. It is the resource for all his subsequent writings and should be read first.
3. The following four novels are for advanced students, with the a recommendation that they be read in order:
    - DAWN, the story of a post-war Jew who becomes like his executioners.
    - THE ACCIDENT, the struggle of a post-Holocaust Jew to escape from his devastating past, even through a suicide attempt.
    - THE TOWN BEYOND THE WALL, about those who watched the Holocaust happen; the first glimmers of hope in his writings.
    - THE GATES OF THE FOREST, further exploration of the community of survivors and their God.
4. A JEW TODAY, his reflections on a variety of issues including South Africa and Vietnam.
5. THE SIX DAYS OF DESTRUCTION: MEDIATIONS TOWARD HOPE, co-authored with Albert Friedlander, stories of hope amidst great evil, including a format for prayer.

D. Resources on Mairead Corrigan Maguire and Northern Ireland

1. Contact peace groups for action suggestions and updated information:
    - Mairead's Community of the Peace People, "Fredheim", 224 Lisburn Rd., Belfast BT9 6GE, for their PEACE BY PEACE monthly newsletter.
    - Corrymeela Community, an ecumenical group working for reconciliation since 1965; Ballycastle, Co. Antrim, N. Ireland, BT54 6QU, for their newsletter ($5/yr) and several books, including a special prayer book (see p. 153).
2. Videos can make the study more graphic. Good ones include
    - GROUNDS FOR PEACE, the story of the Corrymeela Community's struggle for peace in Northern Ireland (57 minutes, 1990, by Journey Communications and available from Oblate Media, 5901 W. Main, Belleville, IL 62223-4409; 618-277-4900; $30); engaging interviews with teens and a compelling segment on bringing Catholic and Protestant high school students together at Corrymeela.
    - SUFFER THE LITTLE CHILDREN, an NBC documentary filmed in Belfast and Derry, showing the effects of the conflict on children; from Visual Aids, University of Illinois, 1324 S. Oak, Champaign, IL 61820.
    - BELFAST: BLACK ON GREEN, a 25-minute drama of an African American intervening in an armed encounter between Catholics and Protestants in Northern Ireland, offering Martin Luther King's perspective on the conflict and giving his life to back up his words ($28 rental from Paulist Productions. 5107 Douglas Fir Rd., Calabasas, CA 91302; 1-800-624-8613)
3. Curriculum packages
    - J. Johnson, TEACHING ABOUT CONFLICT: NORTHERN IRELAND (from the Center for Teaching International Relations, University of Denver) is a collection of 20 activity-centered materials for grades 6-8, including geography lessons, role-playing, examination of primary resources and hands-on comparative activities.
    - The fall 1989 issue of GLOBAL PAGES (Immaculate Heart College Center, 425 Shatto Pl., Suite 401, Los Angeles, CA 90020; 213-386-3116) is an excellent 12-page resource for grades 7-12, with background articles, basic data, and resources.
4. Books. Among the most engaging books for older students for appreciating the background of the present conflict is Leon Uris' classic, TRINITY (New York: Doubleday, 1976)

Elie Wiesel, A Prophet for Peace

1986 Nobel Peace Prize winner Elie Wiesel is a professor of humanities at Boston University and author of numerous articles and books. He was born in Sighet, Transylvania (Rumania), where he lived 14 years surrounded by the rich tradition of Judaism. But life as he knew it ended when the Nazis deported his family to the death camps. His mother and sister were murdered in the gas chambers of Auschwitz and his father died in Buchenwald. Wiesel survived but so did terrible memories of evil and death. For 10 years, he was silent. But with the publication of NIGHT (about his own experience in Auschwitz and Buchenwald) in 1958, he began to tell the story of the Holocaust in such a sensitive and powerful way that today he is recognized all over the world as a prophet of peace who insists upon remembering the past in order to "save humanity from further catastrophe."

1. **Reminding people of the evil**

   Quotes: "To speak is difficult; not to speak is forbidden... Speaking actually goes against my grain. I am a shy person, a frightened person. For me to speak, particularly in public, is agony; but I feel I have to offer testimony...."

   "The only possibility is education. I believe in education more than in anything else — more than in politics and policy. Every tragedy first begins in oneself. Every war begins there. In the beginning and at the end of war the battlefield is the human heart. With our words and our stories we are trying to change human beings, to open up the human heart."

   Questions: Why are stories so important? How can you help tell this story, the story of Hiroshima, and other stories of immense human evil and human courage?

2. **Protesting against evil — "Sound the trumpet; warn the people!"**

   Quotes: "Never say that society will not do this or that; it will. Never seek shelter in convenient illusions that History will know when to stop so as not to destroy itself; it will not. This is a lesson I have learned years and massacres ago. Though uniquely Jewish, the Holocaust has universal implication. What was done to one people affected mankind's destiny. Once unleashed, evil will recognize no boundaries. Auschwitz may belong to the past, but Hiroshima is part of our future—it may be the ultimate punishment for Auschwitz. That is why I live in fear. Why we all live in fear. Is there any doubt that nuclear proliferation will inexorably lead to nuclear destruction? One must be blind or suicidal not to see the signs. I belong to a generation traumatized by mass-murder, considered at that time a normal event. Whoever has seen a death-camp will tell you: the impossible does become possible; the unthinkable does come to pass. It is too late for the dead. Is it too late for the living as well? It may be, it will be — if we forget."

   Question: Do you agree with his judgments or do you think he is too pessimistic?

   Quote: "Whenever something happens now, we must read the story correctly. But we don't. Look at Cambodia: the whole civilized world with all its sophisticated technology, including satellite telescopes, didn't know Khmer Rouge leader Pol Pot was a mass killer. It's frightening. The moment we hear about anything like this, we must act. We must unmask the enemy and identify evil. That's surely one lesson we've learned. We cannot wait anymore. Don't give evil a second chance."

   Question: How can you find out about the things he is talking about? Do you really want to know about them? Why do so many people seem not to want to know?

3. **Building bridges between "enemies"**

   Between Christians and Jews: "Christians and Jews must fight for bridges to be built and maintained. Even during the worst events we must remind each other that among us we have close friends and allies. We cannot forsake each other. The bridges must remain. We may oppose this move or that move of Israel or the Vatican, but bridges must be kept open.... Respect is what links people of different faiths; we need these contacts. We are entering the last decade of the century — the most violent century in history — and I feel we'll be tested again. The Holocaust was a test. it will take several generations to catch up with its meaning. But we are tested once more. Do we understand the meaning? Do we accept it? Are we going to learn to respect one another? If not, I fear the worst."

   Questions: Do you see the need to build bridges between Christians and Jews? What is the "test" he is talking about? What is "the worst"?

   Between Jews and Arabs (speaking of the work of Rabbi Bruce Cohen, founder of Interns for Peace in Israel): "I was taken by Bruce's dedication to do something in Israel, to do something human, simple, very simple, bringing Jews and Arabs together in peaceful ways, with words, with deeds, with compassion, with interest, with art, with literature; simple human contact, human links...

I'm not convinced that you and I together can change the course of human destiny. But I do believe that, if we continue together, we shall have more people join us, and there is no doubt that the effect will be in the beginning slow, but that it will pick up momentum. Both on the side of the Arabs and on the side of the Jews in Israel there will be an awakening in the best and noblest sense of the word, an awakening of their humanity towards each other. For humanity can be measured never with regard to oneself, but only with regard to the other. It is my attitude towards the other that is the measure of my humanity. Our humanity and, in our case, our Jewishness, can be measured by our attitude toward the Palestinian Arabs and toward the whole world, which is still waiting for some kind of redemption."

Questions: What does he mean by our humanity being measured by our attitude toward others (in his case, Palestinians)? Can you do anything to build bridges with Jews and Arabs? What peoples or persons do you feel the need to build bridges with?

4. **Energizing others to do what they can**

Quote: "It is hard work. There's a Hasidic story about a great person who said, 'Look, I know how to bring about a change that benefit the whole world. But the whole world is a huge place, so I'll begin with my country. I don't know my whole country, though; so I'll begin with my town. My town has so many streets; I'll begin on my own street. There are so many houses on my street; I'll begin in mine. There are so many people in my house; I'll begin with myself.' You begin with yourself. Our endeavors are limited. We can't affect the multitudes, but we can affect one person here and one person there. Indifference can be stopped in a thousand different ways — mainly by doing what we do and doing it well. Any action motivated by passion and commitment is by definition a protest against indifference. That is why I keep writing. It's so easy to be indifferent, not to be involved, not to pay attention. In Ecclesiastes it says, 'More knowledge is more pain.' That's true. It's easier not to know, to be numb to the pain and suffering that we know exists."

Questions: Do you agree about how easy it is to be indifferent? Are you, at least at times? What can you do about it? What are some of the "limited endeavors" you could do?

5. **Helping others; doing what we can**

Quote: "I'll never get beyond the event [Auschwitz]. I never left Auschwitz. It's something that I know is right here in me. That's why I say the event is unique. But over the years, I've integrated into society; and I've gone on living. I've tried to do something with my life to help others do something with theirs. Helping others, that's the main thing. The only way for us to help ourselves is to help others and to listen to each others' stories."

Question: Do you agree that helping others is "the main thing"? why or why not?

Anne Frank, A Teen Prophet

Anne and her family were Amsterdam Jews who hid from the Nazis for months before being captured, sent to concentration camps and killed. Her life and DIARY have been an inspiration to young people and adults all over the world.

Quote: "It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them because in spite of everything I still believe that people are really good at heart. I simply can't build up my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into a wilderness. I hear the ever approaching thunder, which will destroy us too. I can feel the sufferings of millions and yet, if I look up into the heavens, I think that it will all come right, that this cruelty too will end, and that peace and tranquility will return again."

Question: Take some time alone and think of some cruelty that really bothers you and then look into the heavens and ask yourself whether you agree (and why or why not) with Anne Frank that "it will all come right..."

Mairead Corrigan Maguire

Mairead was born and continues to live in Northern Ireland. She was the aunt of the three Maguire children whose deaths, when they were struck by a gunmen's getaway car in 1976, led to the formation of the Community of the Peace People. Within weeks of its founding, more than a hundred thousand people, many of them women, had marched in rallies led by Mairead, Betty Williams, and Ciaran McKeown in Belfast, Derry, London, Dublin, and other places — all demanding an end to the violence in Northern Ireland. For this courageous nonviolent direct action, Mairead and Betty were awarded the Nobel Peace Prize in 1976. Prior to her work with the Peace People, Mairead was a secretary and a volunteer with a social service agency working with prisoners. In 1981, she was married to Jackie Maguire, widower of her sister Anne, who never recovered from the loss of her children and died in 1980. In addition to parenting five children, she travels around the world promoting reconciliation through nonviolence. While she has written no books, her letters and speeches have inspired millions. The following quotes are taken from a "Letter to America" and "A Letter to My Son Luke" (Luke is the youngest of their children, born in 1984).

1. **Love and nonviolence are the only way to peace**

"The 'troubles' now in their 18th year bring pain and suffering each day into new lives... The community remains deeply divided, as symbolized by the stone walls. We struggle under Emergency Laws, high unemployment and deepening poverty. Yes, there are many problems...

"Our hopes lie, too, in the sure knowledge that there is an incredible capacity for good in all human beings. But surely the greatest hope and wonder for us all is the capacity of all humans — and their greatest need — to love and to be loved. If men and women extended the deep compassionate love they have for their own family to the wider human family, a powerful force such as the world has never known would be released, thereby transforming our world as we now know it." (Letter to America)

Questions: What are the sources of her hope? Are they "realistic"? What are the sources of your own hope for a better world?

2. **Our country is the world; nationalism can be deadly**

Quote: "With ever so gentle steps, walk step-by-step with all the travellers on this 'thorny' path of life. They will differ from you in color, creed (there are many paths to God), culture and politics — but above all, remember your fellow travellers have the same needs as you. Our common humanity is far more important than any religious or political ideologies. Treat every man and women justly and gently as you would have them treat you.

Let no one plant in your heart the false seed of pride in any country's flag, a seed that produces the flower of nationalism which grows so wildly, trampling and killing all life around it. Remember always, Luke, people are more important than countries.

I would not give one hair of your precious head for any country — you are more important than any country. And if I feel this passionate love for you and for my other children — Mark, Joanne, Marie Louise and John — I too feel passionately for the lives of the little children who are mine too, who today die of starvation in Ethiopia.... Remember, Luke, you have no country. The world is your country. You have not only 2 brothers and 2 sisters but millions of brothers and sisters." (Letter to Luke)

Questions: How can patriotism be destructive? How can you develop a sense of common humanity with people around the world?

3. **A commitment to nonviolence will lead to greater justice**

Quote: "When human life is held as so sacred that no one can kill, then justice will reign in people's hearts and in all lands. Wars will be no more. Justice will mean that no man or woman has too much, while some have notning. Greed and selfishness will turn into feeding the hungry and removing all poverty. It is possible, Luke, to change to this kind of world, you just have to refuse to accept the old ways of 'thinking' and 'doing' things, and begin to 'think' and 'act' in a way more in tune with the magnificent goodness in every man and women." (Letter to Luke)

Questions: How can you develop a greater sense of the sacredness of human life? What do you think are the differences between the "old" and the "new" ways of thinking and doing that she refers to?

4. **Reconciliation requires deep hope**

Quote: "I want to tell you about the work of the Peace People and many others in Northern Ireland. We are a small movement now. We can't do a lot, but we do what we can, as best we can. Our dream of peace for the Northern Irish people and the people of the world has not yet come true. We hold passionately to our belief that some day killing, injustice, torture, will be abolished from our world. Our prayer energizes us to work ceaselessly for that day.

Quote: "It will not be easy for you to refuse to kill. Sadly we live in a world where those who refuse to kill and choose to live nonviolent lives are looked upon as naive or as cowards. Yes, it will take all of your courage to walk unarmed and to refuse to hate and kill, in a world which insists that you must have enemies and be prepared to kill them before they kill you.

Stand tall and strong, armed only with love, dear Luke, and refuse to hate, refuse to have enemies, refuse to let fear master your life. Only love can bring down the barriers of hate and enmity between people and nations. Hate and weapons only fuel the fear and bring closer the day of war. (Letter to Luke)

Questions: Do you agree? Why or why not? Give some examples where you can "refuse to hate, refuse to have enemies, refuse to let fear master your life".

5. **Reconciliation requires putting aside the past**

Quote: "In Ireland, the time has come to shed our death culture and replace it with the celebration of life and the beautiful creation which we have been given in trust. Our songs too often glorify war and continue the old antagonism toward Britain. Each new generation is schooled in the sins and grievances of generations long dead. We live too much in the past, giving the old answers to the same old questions. Yesterday's answers to Ireland's problems are not the correct answers. How could they be when the problems have long since changed? It is time for the British and Irish people to walk together on the road of forgiveness and reconciliation. It is time, too, for Protestants and Catholics in the North to admit we have all hurt each other and forgive. Life is short, it passes like a breath. Why not be friends in the little time given to us? If only we knew one another, we could be each other's best friend." (Letter to America)

Questions: Is this really possible, for Northern Ireland, for other conflicts around the world? How can you put this into practice in your own life?

6. **Our real enemies are militarism and poverty/greed**

Quote: "The lessons of Ireland could be learned by other countries. Around the world the 'death culture' of militarism saps up the creative energy of our youth. Instead of providing a sense of security, it leads people to live in fear.... Militarism is served today by men and women whose intelligence, energy and talents could change the face of the earth if put into the sciences of enhancing life, instead of the sciences of death and destruction. The money poured into militarism by most of the world governments, if diverted to home and overseas development projects, could abolish disease, hunger, homelessness and pollution, all of which are the 'real enemies' of the human family...." (Letter to America)

Questions: Do you agree? Why or why not? What keeps the governments from changing their policies? What keeps individuals from changing their thinking?

7. **Real security requires dialogue and forgiveness**

Quote: "Our security does not lie in more grotesque weapons for land, sea and air. Our security lies in building trusting relationships which lead to genuine reconciliation amongst the world's people. Reconciliation is possible when we acknowledge that we have all hurt one another and ask for each other's forgiveness. Our true security lies in dialogue that recognizes and accepts the uniqueness and originality of our different civilizations." (Letter to America)

Questions: Do you agree? Why or why not? Where else could this be applied in our world today? Where could you apply it to your own life?

8. **Reconciliation requires vulnerability and pain**

Quote: "Like millions of people, we want a world without killing and violence. Our hearts tell us it should be this way, but our heads allow fear to decide and remind us of our vulnerability without weapons. We refuse to allow ourselves to be vulnerable, while all the time God asks us to be vulnerable and trust in God, not in our weapons.

"In truth, this is a difficult but necessary change that we have to make. It is true that the cost of stripping ourselves of the old ways and stepping onto the new path of nonviolence will not be without its pain. But take courage, friends, be strengthened in the knowledge that there are many of us travelling together and shaping out this part of our history in this new way. Above all, remember that all the while the Spirit is within the 'little people' all the time, leading them by the renewal of their hearts and minds." (Letter to America)

Questions: Why is it so difficult for countries and individuals to be vulnerable? What can you do to practice or live this vulnerability?

"PEACE" in Many Languages

Arabic	سلام	Sah-laáhm
Bengali	শান্তি	Shán-tih
Burmese	ငြိမ်းချမ်းရေး	Nyehn-chahn-yeh
Chinese	和平	Ho-P'ing
Filipino	See Pilipino	
French	Paix	Peh
German	Friede	Frée-duh
Greek	εἰρήνη	Ih-ñée-Nee
Hebrew	שלום	Shah-lóhm
Hindi	शान्ति	Shan-tee
Hungarian	Béke	Bayh-kuh
Indonesian	Perdamaian	Pear-dah-mý-ahn
Irish	Siocháin	See-uh-káwn
Italian	Pace	Páh-chay
Japanese	平和	Háy-wah
Khmer	សន្តិភាព	San-tee-feé-op
Laotian	ສັນຕິພາບ	San-tee-fat
Nepalese	शान्ति	Shan-tee
Persian	صلح	Sohl'h
Pilipino	Kapayapaan	Kah-pye-yah-pah-ahn
Polish	Pokój	Poh-kóy
Portuguese	Paz	Rhymes with woman's nickname Roz (as in Roz Russell)
Russian	МИР	Mir (rhymes with dear, but with rolled "r" at end)
Spanish	Paz	Pah-th (rhymes with the first syllable of father)
Sinhalese (Sri Lanka)	සාමය	Sah-áhm-ah-yuh
Swahili	Amani	Ah-máh-nee
Swedish (same for Danish and Norwegian)	Fred	Pronounce like man's name in English
Thai	สันติภาพ	Sán-tee-pop
Vietnamese	hoá-binh	Hwa-bean

Unit 8: International Reconciliation

A. Teacher Overview

The examples treated in this supplement are obviously not the only ones needing attention, but they are among the most important. Other examples are offered in the 7th edition of the EDUCATING FOR PEACE AND JUSTICE: GLOBAL DIMENSIONS volume of this 4-volume series. An introductory word about each:

1. **"North-South" reconciliation:** While "East-West" (US-Russian) relationships are improving, relationships between the relatively rich nations of the "North" and the relatively poor nations of the "South" (sometimes called the "Third World") have not changed much. The rich — the wealthy within these nations as well as the wealthy nations of the "First World" —continue to exploit the poor. The Soviet empire may have collapsed, but the US continues to try to hang on to its empire, especially in Central America, but also in places like the Philippines and throughout the Pacific. See the specific examples of "North-South" reconciliation in the unit on SOLIDARITY WITH POOR.
2. **Middle East:** Few examples of international conflict seem to be as difficult to "solve" as the Middle East. This is an especially difficult issue to deal with in the US because of the Jewish community and attitudes toward Jewish people. Because this manual wants to be more inclusive of the concerns and insights of faith traditions beyond Christianity, we include at least some consideration of this issue through the section on "Prophets for Peace in the Middle East", hopefully reflecting the legitimate concerns and insights of both Jewish and Palestinian people. Also, because of the war in the Persian Gulf 1990–91, the essay "A Moslem's Defense of the Faith" (p. 155) and prayers in the Appendix are an initial effort to dispel some of the ignorance about Islam that helps fuel the conflict. The unit on "Conscientious Decision-Making" includes an application of "just-war principles" to the war in the Persian Gulf (p. 104).
3. **South Africa:** While space limits this critical area of international reconciliation to what is presented in the segment on "Prophets for Peace in South Africa", a study of Bishop Desmond Tutu can at least offer some initial understandings and action steps (see p. 80).
4. **Northern Ireland:** See the prophet profile on Mairead Corrigan Maguire above (pp. 88–89).
5. **US-Russian Reconciliation:** no international relationship has so threatened the survival of the human family and the earth itself as this one, given the nuclear weapons in the arsenals of these two "superpowers". With the dramatic changes in the USSR and Eastern Europe in the late 1980s and early 1990s, this threat to the planet decreased significantly. But a lot of bridge-building is still necessary. Only now is it becoming acceptable and "safe" enough in many of our schools, churches, and synagogues to teach about what was the Soviet Union. Many "people-to-people" efforts — what is known as "citizen diplomacy" — have pushed our policy-makers into more cooperative stances and actions. They have to continue. The climate is changing and we are the "climate changers". Since both the RELIGIOUS DIMENSIONS: K-6 volume and EDUCATING FOR PEACE AND JUSTICE: GLOBAL DIMENSIONS include a 12-step process for promoting US-Russian Reconciliation, it is not included in this volume.
6. **Japanese-US reconciliation:** the example of Sadako Sasaki, the Japanese girl who died of radiation from the atomic bomb dropped on Hiroshima and who made the "paper cranes" famous by her attempt to make 1000 before her death, is a powerful invitation to young people to become peacemakers at the interpersonal as well as international level of living. We need to tell this story again and again to every generation "lest we forget" (in the words of Elie Wiesel). It is a moving reminder of our need to work for the dismantling of nuclear weapons, the reduction of all weapons, and the outlawing of war as a way of dealing with international conflict.

B. Process

1. Choose which of the other examples of international reconciliation issues you have time for and include in that study the appropriate prophet profiles, using the resources and activities suggested.
2. If you don't have time for each of these issue areas, you might use the prophets profiles as the basis for student research projects and/or for reflection on what it means to be a peacemaker in the world today, or as part of a study on nonviolence. See the resources on many of these prophets and others, pp. 61–63.
3. Consider encouraging your students to make the paper cranes and decide how to use them as part of any of their efforts in peacemaking. See the directions on pp. 91–92 in the K—6 Volume.

C. Resources and activities on these prophets for peace

1. **On Middle East prophets for peace.**

   - Support Neve Shalom/Wahat Al Salam (NS/WAS). Have your class subscribe to the quarterly Newsbrief from the American Friends of Neve Shalom/Wahat Al-Salam (121 6th Ave., #502, New York, NY 10013; 212-226-9246). Consider making a $25 contribution to NS/WAS, the cost of planting and nurturing one olive tree. NS/WAS produces olive oil as one of their programs in economic self-reliance. The American Friends of NS/WAS have two videos for rent or purchase, WAGING PEACE (5 minutes) and NS/WAS: LIVING WITH THE CONFLICT (25 minutes), that give a visual experience of the project.
   - Reading for older students could include Elias Chacour's BLOOD BROTHERS (Chosen Books, Fleming H. Revell Co., Old Tappan, NJ, 1984) and Grace Halsell's JOURNEY TO JERUSALEM (New York: MacMillan Publishing Co, 1981), a moving account by a journalist of the impact of the Arab-Israeli conflict on the lives of Muslims, Jews and Christians living in the area.
   - PALESTINE TODAY is an excellent 1990 collection of eight 16-page booklets with photos and charts on all facets of life in Palestine from a Palestinian perspective; $20 from Mubarak Awad's Palestinian Center for the Study of Nonviolence (P.O. Box 39127, Friendship Station NW, Washington, DC 20016; 202-244-0951.

2. **On Desmond Tutu of South Africa** (see p. 72).

3. **On Sadako Sasaki of Japan**

   - Books include Eleanor Coeur's SADAKO AND THE THOUSAND PAPER CRANES (available from the Fellowship of Reconciliation, Box 271, Nyack, NY 10960)
   - A reader's theatre version of the Sadako story is printed in the EDUCATING FOR PEACE AND JUSTICE: GLOBAL DIMENSIONS volume in this series.
   - The Peace Resource Center at Wilmington College (Pyle Center, Box 1183, Wilmington, OH 45177; 513-382-5338) has a wonderful "Hiroshima/Nagasaki Memorial Collection" of written and AV resources, including several presentations on Sadako and the children of Hiroshima. Especially good are SADAKO AND THE THOUSAND PAPER CRANES, a 30-minute video narrated by Liv Ullman (purchase from Project Sadako, P.O. Box 67, Santa Cruz, CA 95062); CHILDREN OF HIROSHIMA (10-minute, 35-slide/tape); HIROSHIMA: THE PEOPLE'S LEGACY (45-minute video), both based on drawings and paintings of survivors; and SADAKO AND THE THOUSAND PAPER CRANES (25-minute, 59-slide/tape)
   - Students at the Hiroshima International School (3-49-1, Kurakake, Asa Kita-ku, Hiroshima, Japan) began a "1000 Cranes Club" in 1985 and have linked with schools in 23 countries, whose students have made and sent them 1000 cranes. They produced a beautiful 20-page booklet ($3.00) that includes Sadako's story, directions on making the cranes, a list of resources, and a moving letter to students around the world to link with their Club.
   - Paper cranes as symbols of peace and reconciliation have many uses. As symbols of global reconciliation, they can be made and given as gifts to people from other countries (see Pocket for directions). As symbols of a general commitment to peace and a reminder to pray and work for peace, the cranes can decorate our own homes and classrooms, be part of Christmas tree decorations, or be given to friends as an invitation to them to work with us for peace. They can also be incorporated into Hiroshima day (August 6) observances and other commemorations of the victims of war, such as Memorial and Veterans Days in the US. As symbols of reconciliation, they can be made and given to persons with whom we want to establish a better relationship or as a sign that we want to heal a broken one. That person's name might be put on one wing, with "peace" and/or "I'm sorry" on the other.
   - Floating lanterns. Floating lantern ceremonies on rivers and lakes are a century-old Japanese rite held annually to honor and comfort the souls of the dead. Many of the A-bomb's first victims sought refuge in Hiroshima's rivers, only to die there. The floating lanterns symbolize the burnt bodies which clogged the branches of the Ohta River in Hiroshima. For a video and instructions on how to assemble lanterns and organize a school or community event, contact the International Peace Lantern Exchange Project (P.O. Box 2999, La Crosse, WI 54602; 608-787-0801).

Some Peacemakers in the Middle East

Mubarak Awad

Mubarak Awad, a Palestinian Christian and pacifist, was born in 1943 in Jerusalem. During the 1948 War his father was killed by Israelis in the family courtyard. His mother began teaching her children the path of peace and the power of pardoning enemies. She kept urging them not to seek revenge against those who had killed their father and to pray and work for peace. Mubarak attended Mennonite schools, both in Beit Jala on the West Bank and in Ohio. He became a US citizen in 1978. During his years in the US, he studied the writings of Gandhi, Martin Luther King, and others. In 1985 he returned to Jerusalem and helped to establish the Palestinian Center for the Study of Nonviolence. Through the Center, he and others planned a number of nonviolent actions as symbols of resistance against occupation by the Israelis. The planting of thousands of olive trees on Palestinian land became the hallmark of nonviolent resistance. Other nonviolent actions included boycotting Israeli products, tax resistance, refusing to fill out official documents in Hebrew, and lying down in front of bulldozers clearing Palestinian land for new Israeli settlements. Because of these activities, in 1988 Awad was deported by the Israeli government to the US. He speaks all over the world. The following quotations are taken from an 1988 interview (published in SOJOURNERS magazine, January 1989) with Awad about the Palestinian "Intifada" (uprising) that began in December 1987.

1. **To get your own freedom, you must work for your opponent's freedom as well**

   Quote: "The Intifada is creating social change that we have never had before. Palestinians started thinking that if we want to be free, we have to free the Israelis... As Palestinians, we have to accept Israel's need for security. We have to tell the Israelis that we are willing to make a free life for them, just as we want to free ourselves. This change in our thinking came because of the Intifada."

   Quote: "I think that the message to the Israelis is that we are human beings. We need our national rights. We need to raise the Palestinian flag. We need to have our own anthem. We need to rule ourselves. But we will not do that by destroying the Israelis. I hope that this message will reach the Israelis."

   Questions: Why does the freedom of one seem to require the freedom of the other? Are there situations in your life where you see this same thing? How do you think the Intifada is promoting this change in Palestinian thinking?

2. **Freedom and reconciliation require forgiveness**

   Quote: "Palestinians who were very militant, and who had said we want all of Palestine, are now saying they are willing to accept a two-state solution. Palestinians who felt that Israelis are arrogant, that they lie and are terrible people, are now saying they are human beings. Part of it is the idea of forgiveness. Palestinians must forgive each other and forgive the Israelis."

   Questions: Why is this? How does nonviolent resistance lead more to forgiveness than to further hatred?

3. **Reconciliation can require confrontation and nonviolent struggle**

   Quote: "We were afraid of the Israelis before, but now we are finding ways to confront them. I am against throwing stones, but still the youths are confronting the Israelis. So there is the unity of confrontation ..."

   Questions: Why is confrontation necessary if there is going to be true reconciliation? Can you think of examples in your own life where this might apply? What kind of confrontation can lead to reconciliation?

   Quote: "I believe people have an emotional need to struggle. And when we struggle in a nonviolent way, we find that anyone can do it... When you see that other people are doing the same thing, this brings power... When many people start doing those small actions, they feel they are able to achieve a small victory — not against the whole concept of Israel, but a victory within themselves. 'I did something today, and I feel good about it.'

   Questions: Why does he stress nonviolent struggle? Do you agree? Why or why not?

4. **Freedom and reconciliation require sacrifice**

   Quote: "When you see the sacrifices of people who are willing to die for freedom, you feel the same thing. You feel proud. This is the first time in our history that Palestinians feel proud. We feel that we are free. It is an experience of empowerment that it is growing and growing. I am seeing that there is much hope."

   Questions: Do such sacrifices tend to encourage or discourage others? Why? Does hope seem to be increasing or decreasing in the Middle East? and why?

5. **Reconciliation requires reducing/eliminating fear**

Quote: "When I was talking openly with a lot of Israelis during the Intifada, I found that they really are afraid. We need to help them get rid of this fear, because it is much better for us to talk with people who are not afraid. Then at least we could have more of a sharing of the power. Because when you are afraid, you want to hold all the power. When you are not afraid, you are able to share power."

Questions: Do you agree that fear prevents sharing power? Why or why not? Can you think of examples where this applies in your own life?

6. **Reconciliation requires dialogue**

Quote: "Before, if anyone talked to the Israelis, they were a traitor. Now, Palestinians are willing to sit down and talk to the Israelis and see where they are coming from. Then we also have the chance to tell them about our situation and our feelings. This is happening more and more. We are working with both Israeli peace groups and non-Israeli peace groups and finding out that not all Israelis are the same and not all Israelis want to destroy us. And the Israelis are finding out that not all Palestinians want to destroy them. We are able to look at each other as human beings, and that is a power by itself."

Questions: Why is dialogue so important for reconciliation? How can you apply this to situations in your own life?

7. **Reconciliation is based on seeing the goodness ("Godness") in others**

Quote: "I came to strongly believe the Quaker concept that there is a part of God in every person. We don't have the right to kill another person because we don't have the right to kill God or part of God. Then I knew that all killing is wrong. It doesn't matter who does the killing — the government, the police, the army, a soldier or a civilian. It is wrong because it is killing a part of God."

Questions: Do you agree that there is a core of goodness ("Godness") in every person? Why or why not? If you do, can you apply this belief to conflict situations you are in? Do you believe that killing is never justified? Why or why not?

Neve Shalom/Wahat Al-Salam

This community of 70 residents in Israel is a truly unique creation of Jewish and Palestinian Israelis desiring the live together in mutual enrichment and harmony. While the village, whose name means "Oasis of Peace" in Hebrew and Arabic, was founded in 1978, it was only in October 1989 that it was officially recognized by the Israeli government and given access to municipal services. In 1990, NS/WAS was nominated for the third time for the Nobel Peace Prize. Six members of the Swedish Parliament wrote to the Norwegian Peace Committee: "In this year of 1990, this unique peace work must be seen as exceedingly urgent... If NS/WAS receives the Peace Prize, it will be an original way to spread the message of coexistence and collaboration in justice and peace at a particularly difficult time in the region." The nomination letter cited the many ways that the dream of Bruno Hussar, founder of NS/WAS, is being realized. These include the innovative School for Peace (SFP) programs in which over 12,000 Palestinian and Jewish teen leaders have participated; special events such as Open Day 1987, attended by 20,000 Jews and Palestinians; and the village of NS/WAS itself, which daily lives the challenge of reconciliation between Jews and Arabs in Israel. In the village nursery, kindergarten and primary school, the children are taught both Hebrew and Arabic and are exposed to the different traditions of their friends.

The School for Peace was the dream of Wellesley Pinchas Aron, an early settler of NS/WAS who was convinced that the path to peace could be paved in the schools and universities of Israel. Writes one person close to the community: "The more than 12,000 graduates of the School are showing up in organizations and communities around Israel. While they have not yet reached critical mass in Israeli consciousness, their determination to succeed, if outside support continues and grows, will get them into this consciousness."

Quote: "So often, while talking to friends of ours, the question is put to me: 'What can we do to stand up to the conflicts in our own country, as you are doing in your country?' NS/WAS can certainly not be an example to be copied because the problems are very different from one country to another; but its message can be, and sometimes has been, an inspiration for others in their for solutions fitting into the particular situation in which they live." (Bruno Hussar)

Questions: What is the message of NS/WAS? How can you apply it in your own community and country?

Elias Chacour

Elias Chacour was born in 1939 and lived in a small Palestinian village surrounded by orchards and rugged pastures. The people, proud of the Christian heritage which they could trace back to the first century, lived at peace with their Jewish neighbors. Early in 1947, their quiet life ended, as Jewish people fought for a larger state of Israel than was given them by the United Nations. Thousands were killed on both sides and nearly a million Palestinians were forced into refugee camps.

As an exile in his own native land, Elias began a life-long struggle with his love for the Jewish people and the world's misunderstanding of Palestinians. He became a priest, was the first Palestinian to earn a degree from the Hebrew University in Jerusalem, and has been building schools, libraries, community centers, and youth clubs throughout Israel's Galilee region (Palestine). He travels around the world on behalf of his Palestinian people and for Jewish-Palestinian reconciliation. He is convinced of the need for nonviolence and has risked his life for his convictions. The following quotations are taken from his inspiring autobiography, BLOOD BROTHERS.

1. **Reconciliation requires the restoration of human dignity**

Quotes: "As a Christian do you speak out against the actions of your enemies—or do you allow them to crush the life out of you? ... The first step toward reconciling Jew and Palestinian was the restoration of human dignity. This was the third choice that ran like a straight path between violent opposition and calcified, passive non-resistance. If I were really committing my life to carry God's message to my people, I would have to life up, as Jesus had, the men and women who had been degraded and beaten down. Only by regaining their shattered human dignity could they begin to be reconciled to the Israeli people, whom they saw as their enemies." (p. 146)

Questions: Why is this the first step toward reconciliation? Are there parallel situations in your own country, perhaps in your own community (e.g., the situation of spouse abuse and child abuse)? Is there anything you can do to help some person or group regain their shattered human dignity?

2. **Reconciliation requires forgiveness and risk**

Quote: [Following the destruction of his precious fig orchard by Jewish soldiers, Elias' father whispered] "Children, if someone hurts you, you can curse him. But this would be useless. Instead, you have to ask the Lord to bless the man who makes himself your enemy. And do you know what will happen? The Lord will bless you with inner peace — and perhaps your enemy will turn from his wickedness. If not, the Lord will deal with him." (p. 62)

Questions: What do you think enabled Elias' father to be so forgiving? Do you think he was too forgiving? Are their situations in your own life where you could be more forgiving?

Quote: [reflecting on his foreign speaking engagements] "Standing before each crowd, I could only begin with the words that had long captivated me: 'Blessed are the peacemakers...' Not that I was simplistic; nor was I easy on them. I told them the way of a peacemaker was difficult — it required deep forgiveness, risking the friendship of your enemies, begging for peace on your knees and in the streets" (p. 200)

Questions: What makes the way of a peacemaker difficult and risky? What does it mean to "beg for peace on your knees and in the street"?

3. **Reconciliation requires overcoming fear with love**

Quote: [to his editor] "Can you help me to say that the persecution and stereotyping of Jews is as much an insult to God as the persecution of Palestinians? I wish to disarm my Jewish brother so he can read in my eyes the words, 'I love you.' I have beautiful dreams for Palestinian and Jewish children together." (p. ix)

Questions: Is there any other truly effective way to "disarm" your opponents than love? Explain.

4. **Reconciliation requires understanding**

Quote: "My work in the community centers was all the more urgent if reconciliation was ever to come. In fact, I inaugurated each center by showing the film, THE DIARY OF ANNE FRANK, so that Palestinian young people could understand the horrors Jews had suffered under the Nazis and forgive. And it was a warning against turning to violence. Always there were tears, for the story could well have been that of many Palestinian girls as well." (p. 207).

Questions: Why would a film about Anne Frank be so helpful? How could you become understanding of people you regard as enemies or strangers in your life?

5. **Reconciliation requires resistance, but one coupled with a recognition of our spiritual connectedness with our "enemies"**

Quotes: "We Gentiles had been 'grafted in' among God's chosen people of faith, just as father had grafted six different kinds of fig trees together to make a delightful new tree… To me, as a Palestinian, Israel had returned to the land not in righteousness, but as my oppressor. As a Christian, I knew that I was grafted spiritually into the true family of Israel — though it certainly had not kept me or my people from suffering injustice. And how was I to respond? I could not join with the violent bands who were now attacking the country, even though I could feel their frustration. But neither could I live by the passive ways of father and the other elders." (pp. 137, 142).

Questions: What does it mean to be "grafted spiritually into the true family of Israel"? With so much reason for bitterness, how could he feel spiritually connected? As a Christian, do you feel that same connection? As a Jew, do you feel spiritually connected to Christians? Why or why not?

6. **Reconciliation means resisting the demon of violence as the real"enemy"**

Quote: "I could not help but view the Zionists [Israeli nationalists] as victims, too — victims of something far worse than death camps… The Zionists were stricken with a disease of the spirit. It was as if some demon of violence had been loosed and it whispered cunningly, 'Might is right. Achieve your own ends by whatever means necessary — all in the name of God.' … Peace can never be achieved by violence; violence begets more violence. For the first time I saw clearly the face of my true enemy and the enemy of all who are friends of God and of peace. It was not the Zionists, but the demon of Militarism." (pp. 126-7)

Questions: Do you agree that the enemy is more "violence" or "Militarism" than it is other people? Do you think it is correct to call this a "demon"? Where do you see this "demon of violence/Militarism" active in our world, in your own community? How can we resist the power of such a "demon"?

7. **Reconciliation requires surfacing the conflict and confronting the parties**

Situation: four brothers in Elias' congregation had not spoken to one another in years and could not even come together for their mothers' funeral, and other hatreds poisoned the spirit of the community to such a degree that Elias felt he could no longer lead them in worship. At the end of worship the Sunday before Easter he chain locked the doors of the small church and addressed the congregation:

Quote: "For many months, I've tried to unite you. I've failed, because I'm only a man. But there is someone else who can bring you together in true unity. His name is Jesus Christ. He is the one who gives you power to forgive. So now I will be quiet and allow Him to give you that power. If you will not forgive, we will stay locked here. You can kill each other and I'll provide your funerals gratis." It took ten minutes before anyone spoke, but then the floodgates opened and apologizing and forgiving spread across the congregation for an hour! (pp. 170-1)

Questions: Why was his action successful? Are there situations you are aware of where you could act in a similar confronter/mediator way?

8. **Reconciliation requires a closeness to God**

Quote: [Elias quotes his father's advice as he departed for boarding school]

"Learn all you can from the Bishop. If you become a true child of God, you will know how to reconcile enemies — how to turn hatred into peace. Only a true servant of God can do that." (p. 75)

Questions: What does it mean to be a "true servant of God"? How does this help a person to reconcile enemies?

SHALOM
SALAAM

Unit 9: Conscientious Decision-Making about War and Peace Issues

INTRODUCTION

A. Teacher Overview

This unit supplements the unit on "War and Alternatives" in the GLOBAL DIMENSIONS volume of this series and is focused on older students, particularly in the United States, facing the issues of the military registration/draft and enlistment for military service. Women as well as men could be subject to the draft in the future, and women are actively recruited for the armed forces, now. They should also consider their moral responsibility for payment of income taxes, since such a large percentage goes for military purposes in the US and abroad. Since these are volatile issues, it is important to note the "preliminary considerations" below. It is especially important to affirm the potential integrity of both those who have chosen military service and those who have chosen the path of conscientious objection to participation in war. Both may be equally dedicated to peace but have quite different views of how to best promote peace and have different understandings of their duty to God and to others. And the meaning of patriotism can be quite different from person to person.

It is also crucial to make sure students know the goal is for them to identify their own values, formulate their own position(s), and take action(s) consistent with these values and positions. Presenting a variety of options is essential, as is making sure that each of these options has a fair hearing. Having spokespersons for the various options is generally better than the teacher and/or students trying to adequately present them. This will allow the teacher to be more helpful as a facilitator.

B. Process

1. In terms of "preliminary considerations" , be sure to recall the understanding of "patriotism" underlying this manual and the insights generated during those classes. Consider "military service" in the context of service to the human community and recall Thoreau's description of three forms of service (p. 48). Because some of the options considered in this unit involve civil disobedience, it would be good to examine this issue in light of the students' faith tradition and moral values. For Christians, Romans 13 says to submit to the government except when it does wrong; while Acts 5 says to obey God rather than human law.

2. Create an openness to the alternatives suggested in this unit by helping students critique the messages they get from all around them. Two resources are especially helpful here.

   — Have students discover the imbalance of messages in their lives by critically reviewing TV commercials, magazine ads, popular movies, video games, toys, clothing, media features, news reports, etc. A very helpful resource for this is the "Militarism: The Media Connection" issue (Spring 1987) of the Center for Media and Values magazine ($4 from the Center at 1962 S. Shenandoah, Los Angeles, CA 90034).

   — Show students one of the videos produced by the General Conference Mennonite Church revealing some of this imbalance and its impact on youth: IN THE PRESENCE OF PERSUASION. This 60-minute video (from Sisters and Brothers, 125 E. Lincoln, Goshen, IN; 219-533-4167) has three 17-minute segments to help youth focus on media persuasion techniques in (1) selling attractiveness for women and macho images for men, (2) US patriotism, and (3) military recruiting.

3. To find out where students are initially on the question of military service particularly, have them fill out the questionnaire "Personal survey on fighting and war" on student page 101. You might also have them write out the reasons for their position, perhaps in their journals or on the back of the page. If there was enough trust in the group, you could arrange the options as places in the room, a continuum, and ask students to stand at the place that represents their position. Those at the same place might share their reasons with one another, before any large group activity or discussion.

4. As part of the historical perspective on religious teaching on violence, war and peace, the excerpts from the essay on "Therefore Choose Life — A Jewish Perspective on Violence, Enemies and War" (from ROOTS OF JEWISH NONVIOLENCE, published by the Jewish Peace Fellowship) and the 1971 Policy Statement on Selective Conscientious Objection from the Synagogue Council of America, both in the student pages, complement the Christian sources carried over from previous editions. Have students read these and answer the questions following each.

5. In the consideration of "just-war theory," add the letter from the US Catholic bishops on the war in the Persian Gulf. Be sure to have students use these questions/criteria in their evaluation of that war and refer to the section on "just war" in the US Catholic bishops' pastoral letter on THE CHALLENGE OF PEACE, the summary of which is in the Appendix, pp. 173-176. Add to this discussion a consideration of other recent US military interventions, especially the 1989 US invasion of Panama entitled "Operation Just Cause".

6. A more engaging way of considering the essay(s) would be to organize a trial of a person claiming to be a selective conscientious objector or a conscientious objector to all wars who has just committed an act of civil disobedience or some similar offense (it might be good to find such a person in your community to be present). The charge: in general, failure to fulfill one's political responsibilities as a citizen.

   — Witnesses for the defense and prosecution might include an early Christian, perhaps Origen; St. Augustine, Bernard of Clairvaux; and a contemporary pacifist. After opening statements by the defendant(s) describing their action to the court (class) and why, each witness could read an opening statement (representing a selection from their writings on peace and war. See Albert Marrin, WAR AND THE CHRISTIAN CONSCIENCE, pp. 30-35 for Origen; pp. 52-67 for Augustine; pp. 78-83 for Bernard. Roland Bainton's CHRISTIAN ATTITUDES TOWARD PEACE AND WAR is another good source for witnesses and statements. WORDS OF CONSCIENCE: RELIGIOUS STATEMENTS ON CONSCIENTIOUS OBJECTION from NISBCO offers statements from contemporary pacifists as well as from all major religious traditions.

   — Lawyers (perhaps the teacher, unless there are some sharp students) would then cross-examine the witnesses, getting them to elaborate on the historical position they represent. Students in the class should also be able to question the witnesses, with the teacher prepared to help answer the questions if necessary.

   — Some students could be reporters or editors from local papers writing about the trial, or TV news commentators.

   — The defendant(s) perhaps could have time to comment on the adequacy of the positions of each witness and why.

7. As immediate preparation for their personal decisions, have students discuss the questions on student page 111. Not all are equally essential and you should feel free to add or substitute other questions.

   The key question is — Would it be morally right for you to take part in any war or in particular wars? Students answered this question at least implicitly at the beginning of this unit on the "Personal Survey on Fighting and War", but it may be good to repeat it in order to ensure that students have come as close to a decision on this question as possible.

8. Have students read carefully, on student page 111, the options for individuals with regard to military service; decide which option they feel most consistent with their beliefs at this point in their lives; and then have them answer the questions that follow those options. These answers could be incorporated into the suggested essay in section H below.

9. Use the information requested on the Conscientious Objection Documentation Form (Form 22) on student page 112 as the basis for asking students to articulate their own position and the reasons behind it. Because of the importance for every young person to articulate their position on such serious moral issues, we encourage you to have each student answer the following questions which have been amended (bracketed additions) so as to make them applicable to more than just conscientious objectors. Question #3 about future work is particularly applicable to all students and might be a separate discussion as well.

10. To assist students in living out their decisions, put them in touch with individuals or groups who can support them in their decisions. This is crucial, especially if they have made difficult decisions and/or ones for which they are being challenged by family, friends, etc. See the groups listed in the Resource section. For students wanting more help as conscientious objectors or with the issue of whether to register, CCCO and NISBCO (especially for religiously based students), and the Jewish Peace Fellowship for Jews, would probably be the most helpful.

11. In the consideration of tax payment or resistance, be sure to include the three personal statements below, to make the study much more concrete. The options on student page 114 should be discussed before students are encouraged to choose which option most appeals to them and why. Articulating this in essay form would be helpful.

C. Student resources on peace and war in general

1. Susan Clemmer Steiner, JOINING THE ARMY THAT SHEDS NO BLOOD (Herald Press, 1982) is an excellent text explaining the Biblical passages that undergird Christian peacemaking and integrating stories about contemporary and historical Christian peacemakers. Cartoons and discussion questions make it even more attractive. Its Canadian as well as US focus increases its value.

2. Ronald Freund, WHAT ONE PERSON CAN DO TO HELP PREVENT NUCLEAR WAR (Twenty-Third Publications, Mystic, CT; 1982) presents some of the realities of the arms race, some Biblical reflection, an examination of the schools and the military, and several excellent chapters on what individuals and groups can do – good models.

3. Ronald Sider, NONVIOLENCE: THE INVISIBLE WEAPON (1989) and CHRIST AND VIOLENCE (1979; both from Herald Press) offer a challenging Biblical study of Jesus' response to violence, how he used power, and applications for our own time.

D. Resources on military service and conscientious objection

1. Materials from the Central Committee for Conscientious Objectors (2208 South St., Philadelphia, PA 19146; 215-545-4626) include
   - REAL WAR STORIES is a 48-page comic book with a number of personal stories that make graphic the realities of war and what often happens in military service, along with some critical analysis of US foreign policy. It includes the story of Andy Mayer as a Jewish resister.
   - A HANDBOOK FOR CONSCIENTIOUS OBJECTORS, a list of draft counselors throughout the US who can help young people make a conscientious decision on registration and military service;
   - CHOICE OR CHANCE, both a slide show and video, on issues to consider when registering (also available from PRC);
   - IF YOU CHANGE YOUR MIND: GETTING A DISCHARGE FROM THE DELAYED ENTRY PROGRAM, a 30-page booklet;
   - Assorted pamphlets addressing specific groups such as women, people of color, and foreign nationals.

2. Materials from the NISBCO (National Interreligious Service Board for Conscientious Objectors, 1601 Connecticut Ave NW, Suite 750, Washington, DC 20009-1035; 202-483-4510) include
   - WORDS OF CONSCIENCE: RELIGIOUS STATEMENT ON CONSCIENTIOUS OBJECTION (1983, 220 pages)
   - CONSCIENTIOUS OBJECTION INFORMATION PACKET (1990, forms and pamphlets; $4)
   - CONSCIENTIOUS OBJECTORS AND THE DRAFT (1988, 30-page booklet, published with the Board of Church and Society, United Methodist Church)
   - "Who Is a Conscientious Objector?" pamphlet,
   - a list of draft counselors throughout the US

3. Pax Christi USA has resources including "The Catholic Conscientious Objector" by Eileen Egan, explaining how Catholics can attain CO status.

4. Charles Lutz, CONSCRIPTION AND CONSCIENCE: ETHICAL DILEMMA FOR LUTHERANS is an excellent 1990 20-page booklet from ELCA Commission for Church in Society, 8765 W. Higgins Rd., Chicago, IL 60631; 312-380-2702 or 2716.

5. The Jewish Peace Fellowship (Box 271, Nyack, NY 10960) has a number of excellent pamphlets and booklets, including the 64-page booklet on THE ROOTS OF JEWISH NONVIOLENCE.

6. Project YANO (Youth and non-Military Opportunities), P.O. Box 157, Encinitas, CA 92024; 619-753-7518, helps youth explore a variety of career options.

E. Resources on tax payment and resistance

1. Written resources from the Peace Tax Foundation (2121 Decatur Place NW, Washington, DC 20008; 202-483-3751) include Bernd Janzen, CONSCIENCE, TAXES, AND WAR: A COLLECTION OF STATEMENTS BY COMMUNITIES AND INDIVIDUALS (1990). Their National Campaign for a Peace Tax Fund (same address) produce "For the Sake of Conscience", a series of six concise brochures on the whole issue.

2. NISBCO (see above) has an excellent 7-page statement by Ben Tousley about his own decision for tax resistance, "Bring No More Vain Offerings: Tax Resistance and Personal Witness".

3. The War Resisters League (339 Lafayette St., New York, NY 10021; 212-228-0450) has many excellent resources, including
   - GUIDE TO WAR TAX RESISTANCE, a comprehensive, 126-page sourcebook; $8.00
   - "Some Writings on War Tax Resistance" ($1.00)
   - "Where Your Income Tax Money Really Goes" and "Our Tax Money, Our Choice: A Call to War Tax Resistance", pamphlets providing basic information on the federal budget and war tax resistance.

4. The National War Tax Resistance Coordinating Committee (P.O. Box 774, Monroe, ME 04951; 207-525-7774) has a variety of flyers and pamphlets on telephone tax refusal and establishing alternative funds for re-directed military taxes, as well as a MANUAL FOR WAR TAX RESISTANCE COUNSELORS AND LAWYERS.

5. The Conscience and Military Tax Campaign (4534 University Way NE, Seattle, WA 98105; 206-547-0952) has an excellent 16-page quarterly Newsletter entitled CONSCIENCE.

6. Among Christian denominations, the Lutheran Peace Fellowship (4329 Tokay Blvd., Madison, WI 53711) has a good pamphlet "A Call to War Tax Resistance for Lutherans."

7. Other helpful books include Linda B. Coffin, ed., HANDBOOK ON MILITARY TAXES AND CONSCIENCE (Friends World Committee for Consultation, 1506 Race St., Philadelphia, PA 19102; 1988; 222 pp.)

8. Videos include
   - THE AUSCHWITZ OF PUGET SOUND, 35-minute video ($29.95 purchase from TeleKetics) about Archbishop Hunthausen's prophetic witness against the Trident submarine, including excerpts from his public statement about tax resistance, quoted above.
   - GODS OF METAL, 30-minute 16mm 1982 award-winning Maryknoll Film, offering the witness of many religiously based peacemakers, including two priests involved in tax resistance; generally inspiring and always challenging (also available from the PRC).
   - COMPELLED BY CONSCIENCE: WHY WE NEED A U.S. PEACE TAX FUND, a 20-minute video from the National Campaign for a Peace Tax Fund (see above; 1992; $35 purchase), presents vignettes of tax resisters and the case for peace tax legislation.
   - PAYING FOR PEACE: WAR TAX RESISTANCE IN THE UNITED STATES, a 30-minute video from Carol Coney, P.O. Box 5946, Takoma Park, MD 20912; 301-270-0925; 1991; $25), features interviews with war tax resisters, plus information on the consequences of tax resistance.
   - DEFENDING AMERICA: THE PRICE WE PAY, a thorough examination of the causes, costs and consequences of military spending; 58 minutes, from the PRC.
   - BUILD HOMES NOT BOMBS, an excellent 1990, 18-minute view of these conflicting priorities, from Jobs with Peace (76 Summer St., Boston, MA 02110; $10 rental; $25 purchase).

PERSONAL SURVEY ON FIGHTING AND WAR

I. WHEN WOULD YOU FIGHT? (check one)

_____ I would fight any time my government ordered me to fight.

_____ I would fight to protect the allies and friends of the United States.

_____ I would fight to secure natural resources that other countries have for our use.

_____ I would fight if our country were invaded.

_____ I would fight if I or my family or close friends were attacked.

_____ I would not fight under any circumstances.

_____ I would fight if ____.

II. HOW WOULD YOU FIGHT? (check one)

_____ I would be willing to use nuclear weapons in some circumstances.

_____ I would be willing to use chemical and biological weapons - poison gases, food and water poisons, napalm.

_____ I would be willing to use conventional (non-nuclear, non-chemical or biological) bombs, tanks, grenades, rifles, etc.

_____ I would be willing to engage in hand-to-hand combat (no weapons).

_____ I would be willing to use non-violent methods of resistance, such as strikes, boycotts, non-participation, etc.

_____ I would not be willing to do anything to defend myself or anyone else.

(Adapted from "Where Do You Draw the Line? When, How and Who Do You Fight? A Personal Survey" by Betty Cole, AFSC, 980 Fair Oaks Ave., Pasadena, CA 91103; April 1979.)

CHRISTIANS AND WAR

Alan Kreider and John H. Yoder

Throughout Christian history, most believers have assumed that warfare is the business of sovereigns. For the ordinary subject, citizen or soldier that left only one choice — obedience. Accountability to God has been by the 'powers that be.' There have been other Christians, however, who have gone beyond automatic obedience to think seriously about the relationship between war and the gospel. They have produced three distinct types of approach.

THE CRUSADE

The most recent of these to develop — the Crusade — is at least a thousand years old. In 1095 Pope Urban II proclaimed a holy war to rout the infidel Muslims and to reclaim the Holy Land for the Christian faith. Underlying the ensuing Crusades (and underlying countless similar conflicts during the following centuries) were characteristic assumptions. Crusaders go into battle for a religious or supposedly religious cause. Since their enemy stands for the forces of evil, he must be defeated totally; there can be no compromise between righteousness and wickedness. Ideally the enemy is vanquished by honorable means. But if you hate an enemy who embodies error, and smite him indiscriminately, that is quite excusable in the circumstances. Over the centuries the crusader's enemy has altered from the Muslims, to the Catholics or Protestants, to the French revolutionaries, to the Germans or Allies, to the communists. But the crusading mentality has remained constant. Oliver Cromwell, in 1649, after razing Drogheda and massacring its people, rejoiced in the 'righteous judgement of God upon these barbarous (Irish) wretches'. The bishop of London during World War I urged young Englishmen: 'To kill Germans — to kill them, not for the sake of killing, but to save the world, to kill the good as well as the bad, to kill the young men as well as the old...I look upon it as a war for purity. I look upon everyone who dies in it as a martyr.'

JUST—WAR THEORY

Older than the crusade, though by no means so popular, is the second approach — the 'just-war'. Although the idea was rooted in Roman Stoic philosophy, Ambrose and Augustine formed the just war into a Christian approach to the problem of warfare in the late fourth century. Thomas Aquinas, the Spanish Dominican Francisco de Vitoria, and the Dutch Protestant Hugo Grotius developed it further. The just war theory has come to provide a series of criteria by which the permissibility of war in a particular situation can be weighed. Some of these criteria have to do with the origins of war: Is there a just cause (for example, a clear injury which needs to be redressed)? Has every reasonable attempt been make to get redress without bloodshed? Will war be declared by a legitimate authority? Other criteria concern the way in which the war is fought. Is it to be waged solely by legitimate and moral means? Is the damage which is likely to be incurred by the war less grievous than the prior injury? Is success likely? If the answers to these questions are 'Yes', one may justly declare war. Unfortunately this will entail killing. But Augustine emphasized that this does not clash with loving the enemy. What really matters are the intentions of the combatants' hearts. Although these criteria for the just war may seem to be clear, in practice they have often proved difficult to apply. Augustine's assumption that in any conflict justice will lie mainly on one side is clearly wrong. In any event, 'justice' is an elastic standard. It has rarely been clear who has the insight and objectivity necessary to decide what justice means in a given situation. In practice, decisions about the meaning and application of 'justice' have almost always been made by the interested parties in a dispute. And they in turn have used the criteria of the just war simply to justify wars in which they were already engaged. For example, in the Spanish-Dutch wars of the late sixteenth century both sides attempted to demonstrate learnedly that justice was on their side. In the heat of battle it has also been difficult to ensure that only moral and legitimate means are used. The Christian warrior has often been overcome by exhaustion and overexcitement. Atrocities have been inevitable. One British observer commented about excesses at the Battle of the Somme: 'If you start a man killing, you can't turn him off again like an engine.'

PACIFISM OR NONVIOLENCE

The third oldest Christian approach to war is pacifism. The Christian church of the first three centuries was pacifist. The early Christians combined a simple obedience to the words of Jesus ('Love your enemies'; 'put up your sword into its place') with a genuine international spirit (Christians 'love all persons as their brothers and sisters'; 'Christ is also among the barbarians'). They were also repelled by the idolatry which permeated Roman army life. In practice the early Christians were not quite as strictly pacifist as the theologians' writings would seem to indicate. By the third century some Christians were in the legions. However, it is probable that the majority of these Christian soldiers confined themselves to police duties. Some Christian converts left the forces upon their conversion. Martin of Tours, following his conversion in 339, exclaimed, 'I am Christ's soldier; I am not allowed to fight.' After the triumph of Constantine in the early fourth century, this early Christian pacifism withered rapidly. In 392, the Emperor Theodosius declared Christianity to be the sole legal religion in the Empire; and in 416, all of the non-Christian troops were purged from the Roman army. Only a few monks and mendicants remained pacifist, until the Waldensians in thirteenth-century Italy and the Czech Brethren in the fifteenth century revived pacifism.

In the Protestant Reformation the Anabaptists were the first to revive pacifism. Many of their emphases echoed the concerns of the early church theologians. But the Anabaptists added two new concerns. They denied that the government may legitimately interfere with the reformation of the church, and argued that the Christian is called to share in Christ's suffering love for his enemies. The Anabaptists called all believers to participate in a renewed society in which 'repentance was in evidence by newness of life in Christ'. Nations would go on warring, but 'the regenerated do not go to war'. Some Anabaptists attempted to participate in government, others tried to avoid all contact with the civil order. But for centuries most of them were forced into withdrawal by harsh persecution. Anabaptist ideas have continued to shape the life and thought of the Mennonites and the members of the Church of the Brethren, and most recently have influenced the 'Young Evangelical' movement in the United States. In England in the mid-seventeenth century, pacifism appeared in yet another guise among the Friends. The 'Quakers' were aware of the battle being waged between the forces of good and evil. In this struggle, which they called the 'Lamb's War', they committed themselves to struggle in a loving and non-violent way against the 'powers of darkness'. The Friends felt sure of victory. For in their lives they had experienced the triumph of God's light and truth over their own rebelliousness. They therefore trusted that Power to enlighten every person, including their enemies. By the end of the seventeenth century, the nature of much of the Quaker witness to peace had begun to change. Humanitarian concerns became predominant — war's unreasonableness, its economic waste, its injury of the innocent. Friends could now appeal to people whose ethics were based on different grounds from their own. After some early persecution, the Quakers have continued to try to influence governments. At times, as in Pennsylvania in the colonial period, and later in many international agencies, they have also participated effectively in governments. In the 1920s and 1930s yet another variety of Christian pacifism developed, that of the liberal Protestants. World War I was still a recent and vivid memory; its stupidity, bestiality and unresolved problems gave the liberals an arsenal of anti war arguments. But the liberals were positive as well as negative. They were confident that humanity could come to rational solutions of international disputes by peaceful means, particularly through new political instruments such as the league of Nations.

Unlike the early Christians and the Anabaptists, they assumed that if war is morally wrong it must be possible to run the world without it. A common liberal slogan therefore advocated as a possible political procedure the 'renunciation of war as an instrument of national policy'. By their political activities, the liberals hoped to put an end to political boundaries and nation-states. Instead, the rise of Adolf Hitler put an end to liberal pacifism as a mass movement. In the years since World War II many Christian pacifists have adopted self- conscious techniques of non-violent action to obtain specific political goals. There was nothing novel about non-cooperation, the boycott, or the demonstration; these had been used for centuries as a means of protest. But Mahatma Gandhi and Martin Luther King popularized them as instruments for resolving conflict constructively. Advocates of non-violent action point out that these techniques — unlike violence — do not dehumanize or alienate the adversary. Nor do they — unlike warfare in the nuclear age — threaten to obliterate the human race. For these reasons, non violent techniques have been carefully scrutinized by military strategists as well as by pacifist activities.

Except for the first three centuries of the church's history, pacifism has always been held by only a minority of Christians. The pacifists have therefore been tempted to retreat from involvement in the world; indeed, persecution has often forced them to withdraw. Many pacifists have tended to be self-righteously irresponsible. Yet they have also kept asking one question which might otherwise have been overlooked: 'Where is God's primary action in the world, among the powerful or in the church?' Pacifists have also been accused, sometimes justly, of enjoying the benefits of a society without contributing to its defence. Yet the pacifist movement has, over-all, been a movement of suffering. Even in the 1970s Christian conscientious objectors suffered in Soviet and Spanish prisons. Finally, many pacifists have believed in human perfectibility. at times they have been unwilling to face the extremity of human sin, which has given their thought an odor of unreality. But when one surveys the mountain of corpses in the history of Christendom — to say nothing of the prospect of nuclear annihilation that confronts the entire human family — one wonders how genuinely real is the reality, or how genuinely just is the war, which the advocates of the just war and crusade put forward.

(from EERDMAN'S HANDBOOK TO THE HISTORY OF CHRISTIANITY, William Eerdmans Publishing Co., and reprinted with their permission)

Discussion Questions

1. What are the basic differences among the various positions on war and military service?
2. On what Christian principles is each position based?
3. Which position has the firmer basis in Jesus' teaching and why?
4. Which position most appeals to you and why?

Just-War Theory and the War in the Persian Gulf

Never before had "just-war theory" been given such public attention. US policy-makers often quoted Christian theologians in their defense of the 1990-91 war with Iraq. In the middle of the public debate, religious bodies added their perspectives. One expression of the "just-war" conditions was provided by Roman Catholic Archbishop Mahony on behalf of the US Catholic Conference. In his letter to President Bush on November 12, 1990, he outlined the "just-war" conditions this way:

1. **Just Cause:** Is there 'a real and certain danger' which can only be confronted by war? Several objectives have been put forth for US policy: to deter and repel aggression, to safeguard human rights, to assure adequate and affordable energy supplies, to advance a new international order, to overthrow a hostile dictator. In order to meet the just-cause criteria, US policy would have to clarify its precise objectives, measure them by ethical values and demonstrate that they can only be achieved through the use of force.
2. **Competent authority:** This principle asks who in this case is the competent authority to authorize the use of force — the US president acting alone; the president and Congress; the United Nations, which has played an indispensable role in securing international condemnation of Iraq? This principle is crucial, given past conflicts in our own country about who has such powers.
3. **Right intention:** Are the reasons set forth as a just cause for war the actual objectives of military action?
4. **Last resort:** Have all peaceful alternatives been fully pursued before war is undertaken? Can the international economic and political pressure on Iraq bring about a just solution over time without resort to violence?
5. **Probability of success:** Is the prospect of success sufficiently clear to justify the human and other costs of military action?
6. **Proportionality:** Is the damage to be inflicted and the costs incurred by war proportionate to the objectives to be achieved by taking up arms? In this case, are the expressed values at stake so important, i.e., the survival of Kuwait, repelling aggression, etc., that they justify the resort to force and the consequences of the use of force? Will war with Iraq leave the people of Kuwait, the Middle East and the world better or worse off?"

   Note: there is also the important principle of "non-combatant immunity" — the right of civilians to be spared, the immorality of "indiscriminate destruction" of innocent civilians.

Some questions:

1. What were your feelings, thoughts and actions during the war?

2. Looking back on it now, how would you answer the questions raised in this letter?

3. Did you think the war was "just" then? Have time and the further consequences of the war changed your mind? Why or why not?

4. Were there then and are there now effective ways of dealing with unjust aggression other than war? If not, why not? Is so, what are they?

"Therefore Choose Life"
A Jewish Perspective on Violence, Enemies and War

by Rabbi Everett Gendler

It is true, of course, that violence was resorted to and war waged throughout human history, often with religious sanction. But neglected in such a statement is the fact that Classical Judaism, for its part, simultaneously with its sanction bounded the permissible range of destructiveness. In both individual and collective instances Judaism was quite specific in limiting the application of violence for human ends, for it was well aware, even in those technologically primitive times, of the frightening uncontrollability of weapons and the tragic tendency of violence to become indiscriminate and unbounded.

> However mighty the man, once the arrow leaves his hand he cannot make it come back. However mighty the man, once frenzy and power take hold, even his father, even his mother, and even his nearest of kin he strikes as he moves in his wrath. [1]

It is well known and often asserted, for example, that Judaism recognized the preservation of one's own life as a primary duty. Less well known, however, is the clear Rabbinic limitation set upon violations of the religious code in accomplishing this.

In every other law of the Torah, if a person is commanded, "Transgress and suffer not death," he may transgress and not suffer death, excepting idolatry, incest, and shedding blood. . . Murder may not be practiced to save one's life. . . Even as one who came before Raba and said to him, "The governor of my town has ordered me, 'Go, and kill so and so; if not, I will slay thee.' " Raba answered him, "Let him rather slay you than that you should commit murder; who knows that your blood is redder? Perhaps his blood is redder." [2]

It is also well known that Judaism recognized the right of a person to defend himself against an attacker, to the point of killing him if necessary. Not so often noted, however, is the strict limitation of means imposed even upon this plain act of self-defense. "It has been taught by Rabbi Jonathan Saul: If one was pursuing his fellow to slay him, and the pursued could have saved himself by maiming the limb of the pursuer, but instead killed his pursuer, the pursued should be executed on that account." [3] The same limitation, incidentally, applies also to a bystander who, witnessing such a murderous pursuit, is enjoined to intervene on behalf of the pursued. He too, if he needlessly slay rather than maim the assailant, is regarded as deserving execution because of that excess.

This same insistence upon limitation characterizes authoritative Biblical and Rabbinic rulings concerning the waging of war. Massive destruction of population and resources may have been thinkable, but it was clearly unacceptable to traditional Judaism.

> When siege is laid to a city for the purpose of capture, it may not be surrounded on all four sides but only on three in order to give an opportunity for escape to those who would flee to save their lives... [4]
>
> When in your war against a city you have to besiege it a long time in order to capture it, you must not destroy its trees, wielding the ax against them. You may eat of them, but you must not cut them down. Are trees of the field human to withdraw before you under siege? Only trees which you know do not yield food may be destroyed... [5]

Can one imagine such a tradition sanctioning modern nuclear war or even modern "conventional" warfare? I cannot. Not can I imagine it sanctioning the "mere" act of preparing for such modes of conflict. Genuine preparation, after all, is predicated upon the possibility of use in extreme circumstances, "credibility" being essential to a policy of deterrence. But if, as seems clear to me, the use is quite outside the bounds of permissibility in any circumstances whatsoever, the preparation itself is also illicit. "Resh Lakish said: He who lifts his hand against his neighbor, even if he did not strike him, is called a wicked man." [6]

Pope John found it "hardly possible to imagine that in the atomic era war could be used as an instrument of justice." Many of us in other traditions, basing ourselves on authoritative teachings of our own traditions, subscribe wholeheartedly to the finding that modern war together with its preparation no longer lies within the boundaries of religious permissibility. [7]

To hear this is frightening. For millennia we have - perhaps reluctantly, but with much religious sanction, reasonably clear consciences, and reasonable expectations of survival - put our trust in armed might, at least as the ultimate arbiter of human conflict. And suddenly, almost in spite of us, it is removed from the scene as a possible instrument of life both by conscience and by consequences. Had we deliberately, through trust and intent, abolished war simply by moral effort and human growth, how glorious a prospect the future should present. But it really was not we who managed, gradually but persistently, to put an end to war as an agency of human arbitration. In fact, war as a life option has been abolished; it remains now only as a death option. But its abolition in this sense has been accomplished more by technology than by our own intentions. And so we find ourselves naked and seemingly defenseless in a world fraught with terror and enmity.

We are terrified, true, and understandably so. But we are also liberated; never before have we been quite so free. Until now we have acted on insufficiently generous assumptions about human beings, and we have failed. We now find ourselves free to try far more generous assumptions about both others and ourselves. In a sense, everything is now permitted: everything, that is, which flows from generosity and largeness of spirit; everything, that is, which flows from the love and appreciation of man and his Divine possibilities. "Rabbi Akiba used to say: "Beloved is man, for he was created in the image of God. Extraordinary is that love which made known to him that he was created in the image of God." [8]

We belong, and likewise all other human beings, though they may differ from us and our particular outlook....It is no simple matter to take such a teaching to heart and live by it. It requires, for example, that we stop playing the outmoded game of "friend-foe" in which the object is to defeat or destroy the "foe." We shall have to enlist all our religious and educative forces in freeing us fully for a radically different game.

> "There were once some lawless men in the neighborhood of Rabbi Meir who caused him a great deal of trouble. Rabbi Meir accordingly prayed that they should die. His wife Beruria said to him: "How can you think that such a prayer is permitted? . . . When sins will cease there will be no more wicked men! Rather pray for them that they turn from their ways, and there will be no more wicked." He did pray on their behalf and they did turn from evil." [9]

There are many ways in which we are already free to help men turn from evil. "When Aaron would walk along the road and meet an evil or wicked man, he would greet him..." [10] Direct communication must not cease among people, however greatly they may differ in outlook. And knowing that all of us are members of that Fellowship of the Beloved, we should neither scorn nor despair of that mediation which, appealing to the not-yet-actual but in-principle-possible, brings about the actuality of that generously sought.

> When two men had quarreled with each other, Aaron would go and sit down with one of them, and say to him: "My son, mark what they fellow is saying! He beats his breast and tears his clothing, saying ' Woe unto me! how shall I lift my eyes and look upon my fellow! I am ashamed before him, for it is I who treated him foully.' " He would sit with him until he had removed all rancor from his heart, and then Aaron would go and sit with the other one and say to him: "My son, mark what they fellow is saying! He beats his breast and tears his clothing, saying, ' Woe unto me! how shall I lift my eyes and look upon my fellow; I am ashamed before him , for it is I who treated him foully. ' " He would sit with him until he had removed all rancor from his heart. And when the two men met each other, they would embrace and kiss each other. [11]

Footnotes:

1. Mechilta of Rabbi Ishmael, Tractate "Shirata," Chapter 4; 2. Sanhedrin 74a; 3. Ibid. It is hardly necessary to add that the Rabbinic reluctance to execute, resulting in a very early de facto abolition of capital punishment, applied to this case as well; 4. Maimonides, CODE, "Treatise on Kings and Wars," Chapter VII, Law 7; 5. Deuteronomy 20:19-20; 6. Sanhedrin 58b; 7. Cf the incisive comments of Rabbi Steven S. Schwarzschild in his brief essay, "Theologians and the Bomb," pp. 22-25, in THE MORAL DILEMMA OF NUCLEAR WEAPONS (Essays from WORLDVIEW, 1961); 8. Abot III:18; 9. Berachot; 10a. The basis of Beruria's opinion is the possibility of reading Psalm 104:35 in two different ways; 10. Abot de Rabbi Nathan XII; 11. Abot de Rabbi Nathan XII.

Some Questions:

— What surprised you in this essay? Were there some ideas you didn't realize were part of Jewish thinking?

— What were the limits on using violence in self-defense? Do you agree with these? Why or why not?

— After the quotations up to footnote #7, the author says he cannot imagine such a tradition sanctioning modern nuclear war or even modern conventional warfare. Do you think he has accurately applied the Jewish teaching he quotes? Do you think that teaching is morally correct? Why or why not?

— How do the Jewish writers quoted suggest that evil doers be dealt with? Do you think they are morally correct? Do you think they are "realistic"? Can you think of any examples or circumstances in which what they suggest has worked or might work?

"REGISTRATION AND THE DRAFT"

(Statement of the Administrative Board of the U.S. Catholic Conference, February 14, 1980)

We have followed closely the public debate on the re-institution of registration for military service with the possible renewal of military conscription to follow. The questions of registration and conscription for military service are part of the broader political-moral issue of war and peace in the nuclear age. But registration and conscription bear so directly on the moral decision making of citizens that they require specific attention.

The U.S. Catholic Conference and its predecessor, the National Catholic Welfare Conference, have spoken to the question of peacetime military conscription five times since 1944. The present debate in Congress and the media raises both old and new questions; we offer in this statement a body of principles and a series of positions in response to the public debate.

We recognize, of course, that the question of registration and conscription arise, as Vatican II said, because "war has not been rooted out of human affairs." In the face of the sad truth of this statement, our response as teachers in the church must be the same as that of all the popes of this century. We call in season and out of season for the international community to turn from war and to do the works of peace. The primary obligation of the nuclear age is to banish resort to force from the daily affairs of nations and peoples. From Pius XII to John Paul II the cry of the church and the prayer of all believers is a reiteration of the words of Paul VI: "No more war, war never again!" This must remain our primary response to war today.

Only in the context of this statement can we consider the question of what is the legitimate role of governments and the responsibilities of citizens regarding military conscription. We see registration, conscription and participation in military service as moral questions as well as political issues. Our perspective on these issues is shaped by Catholic moral teaching on the role of the state and the rights and responsibilities of citizens when both citizen and state are confronted by questions of war and peace.

With Vatican II we recognize that "as long as the danger of war remains and there is no competent and sufficiently powerful authority at the international level, governments cannot be denied the right to legitimate defense once every means of peaceful settlement has been exhausted." This principle acknowledges the right of the state to call citizens to acts of "legitimate defense." To this right there corresponds the duty each citizen has to contribute to the common good of society, including, as an essential element, the defense of society. Both the right of the state and the responsibility of the citizen are governed by moral principles which seek to protect the welfare of society and to preserve inviolate the conscience of the citizen.

The moral right of the state to use force is severely limited both in terms of the reasons for which force is employed and the means to be used. While acknowledging the duty of the state to defend society and its correlative right to use force in certain circumstances, we also affirm the Catholic teaching that the state's decision to use force should always be morally scrutinized by citizens asked to support the decision or to participate in war. From the perspective of the citizen, the moral scrutiny of every use of force can produce a posture of responsible participation in the government's decision, or conscientious objection to some reasons for using force, some methods of using force or even some specific branches of the service because of the missions they may be asked to perform (cf. "Human Life in Our Day").

In light of these general principles, we are led to the following specific positions:

1. Registration: We acknowledge the right of the state to register citizens for the purpose of military conscription, both in peacetime and in times of national emergency. Therefore we find no objection in principle to this action by the government. However, we believe it necessary to present convincing reasons for this at any particular time.
2. Military Conscription: We are opposed to any re-institution of military conscription except in the case of a national defense emergency. We support the present standby draft system which requires the chief executive to obtain a new authorization to induct a specific number of men into the armed forces if clear purposes of adequate defense demand conscription.

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3. Conscientious Objection: We regard this question in all its dimensions as a central element in Catholic teaching on the morality of war. First, we support the right of conscientious objection as a valid moral position, derived from the Gospel and Catholic teaching, and recognized as well in U.S. civil law. The legal protection provided conscientious objectors is a commendable part of our political system which must be preserved in any policy of conscription. Second, we support the right of selective conscientious objection as a moral conclusion which can be validly derived from the classical moral teaching of just-war theory. The position of selective conscientious objection has not yet found expression in our legal system, but a means should be found to give this legitimate moral position a secure legal status. The experience of the Vietnam War highlighted the moral and political significance of precisely this question. We are sure of the moral validity of selective conscientious objection; we would welcome a dialogue with legislators, lawyers, ethicists and other religious leaders about how to transpose this moral position into effective legal language.

4. Universal National Service: We continue to oppose, as we have in the past, a universal or national service corps; our opposition rests upon its compulsory character when a proportionate threat to the nation or need for it is not clearly evident.

5. Women and Military Conscription: One of the new questions in the public debate about registration and conscription is whether women should be registered and conscripted on the same basis as men. This is a complex question which touches several issues. It is our position that the past practice of making military service an option for women but not an obligation has served us well as a society. We do not see good reasons for changing this practice and so we oppose both the registration and the conscription of women.

6. Methods of Registration: While we acknowledge the right of the state to register citizens, we are disturbed by proposals to use methods of registration which would require schools to provide information for registration. Such direct access by public authorities to records for this sensitive moral issue could raise serious issues of church and state. We express our opposition to this method of registration; we support methods which do not directly involve the private or religious sector in the registration process.

In light of these principles and policy considerations there is a final point to be made directly to the community of the church. The primary relationship of the church to questions of war and peace is as a moral teacher. With Vatican II we affirm that "all those who enter the military service in loyalty to their country should look upon themselves as the custodians of the security and freedom of their fellow countrymen; and when they carry out their duty properly, they are contributing to the maintenance of peace."

We also affirm that the decision to enter military service and subsequent decisions in the line of military duty involve moral questions of great importance. Hence, the issues of registration and conscription raise questions of the kind and quality of moral education that takes place in our educational system. Specifically, it raises the question of what educational and counseling resources are available to a person facing registration or conscription. In adopting this statement of public policy on registration and conscription we call upon schools and religious educators to include systematic formation of conscience on questions of war and peace in their curricula and we pledge the assistance of appropriate diocesan agencies in counseling any of those who face questions of military service.

NATIONAL COUNCIL OF CHURCHES

Resolution of Registration for Selective Service

(Statement of the NCCC Executive Committee, February 15, 1980)

WHEREAS the National Council of Churches of Christ in its policy statement affirms that national security rests on the development of international economic and political cooperation, the peaceful settlement of disputes, and the determination to abolish war; and

WHEREAS the National Council of Churches of Christ in its policy statement opposes permanent universal military training as inimical to our heritage as a free nation under God and a step in the direction of a garrison state; and

WHEREAS registration for Selective Service is the initial and essential step to a military draft, and represents one aspect of the growing militarization of the general population, and of young people in particular; and

WHEREAS the significant unresolved societal issue of racism, sexism, and economic discrimination are exacerbated in and by the military, as evidenced by many veterans and others who are still victimized by the legacy of the Vietnam War, and are not alleviated by a shift from an all-volunteer military to registration and the draft; and

WHEREAS the proposal of the President of the United States to the Congress to institute registration for Selective Service is evidence of recurring and increasing reliance on military responses to world problems;

BE IT THEREFORE RESOLVED:

1. That the NCCC calls upon the Congress of the U.S. to reject the President's request for appropriations and legislation to institute registration for the Selective Service.

2. That the NCCC calls upon both the President and the Congress to seek and pursue economic development and political cooperation as non-military methods to secure justice, peace, and reconciliation among the nations of the world.

3. That the NCCC calls upon its member communions to
   a. oppose appropriations and legislation to implement registration for Selective Service;
   b. establish, support, and encourage educational and counseling programs, so that all men and women may make informed decisions regarding registration for the draft, with particular concern for those forced to consider military service by pressures of economic and racial discrimination;
   c. increase efforts to achieve international security through respect for the integrity of other countries and their population, through efforts at arms control and progressive disarmament, and through support of the United Nations' peacekeeping efforts.

(Reprinted from "Registration and the Draft: A Time for Decision", a four-page tabloid from the NCCC · 475 Riverside Drive, New York, NY 10027 · presenting facts about the draft, questions for making a decision, models for church programs to address this issue, and a page of organizations and resources for further information and/or action suggestions.)

Synagogue Council of America
(Orthodox, Conservative, Reform)

Policy Statement on Selective Conscientious Objection, 1971

Respect for law is deeply ingrained in the texture of Judaism. While fully aware of the transfiguring power of love in the affairs of people, Judaism has never accepted the thesis that love supersedes the law and that human society can dispense with the legal order in its search for justice. Cognizant of the potential for chaos and violence in the absence of governmental authority where each one does that which is right in their eyes, the Jewish tradition, from ancient times, called on its adherents to give thanks to God the Creator for the institution of government and for the rule of law that is thereby made possible. Consequently, Judaism cannot give blanket approval of those dissenters who feel it necessary to violate laws which do not meet with their approval. Judaism recognizes the dangers to the democratic order should dissenters be given carte blanche to defeat the will of the majority by resorting to illegal procedures. It is clear that no system of law is possible where each one is obliged to obey only those laws that correspond to their views.

At the same time, Judaism considers each individual personally responsible before God for their actions. No one who violates the eternal will of the Creator can escape responsibility by pleading that they acted as an agent of another, whether that other be an individual or the state. It is therefore possible, under unusual circumstances, for individuals to find themselves compelled by conscience to reject the demands of a human law which, to the individual in question, appears to conflict with the demand made on them by a higher law. Because the laws of most states in history have not made special provision for the conscientious objector, such individuals usually had to pay the price exacted of those who violated the laws of the state. It is one of the glories of American democracy that conscientious objection to war is recognized by the law as worthy of respect and that those who harbor such objections to all wars are permitted to fulfill their obligations by means that do not conflict with their consciences. So far, however, the law has not seen fit to bestow the same privilege on those who, on grounds on conscience, object not to all wars but to a particular war. It has been suggested that the law be altered to include safeguards, similar to those presently in effect, to exclude the insincere but to permit those who object to a particular conflict on genuine grounds of conscience, to be exempt from participating in it.

The Synagogue Council of America, representing the Orthodox, Conservative and Reform branches of Judaism in the United States, is fully aware that such an expansion of the concept of conscientious objection would probably be unprecedented in the annals of human government. It is also aware that objections to the justice of a particular war require the making of specific factual judgements such as, for instance, the identity of the aggressor and the means employed by one or another of the parties, which, because they are judgements of empirical fact, cannot be made on grounds of conscience alone. Nevertheless, the Synagogue Council, obedient to the moral teaching of the Jewish faith, supports such an extension of the concept of conscientious objection. While there is no absolute right for any one to be exempt from the demands of the law, the gravity of the moral issues in war are such that it behooves a government as committed to the dignity of the individual as that of the United States to pioneer in the area of respect for the conscience of people. It goes without saying that a corresponding obligation devolves on the individual to refrain from invoking such a right except on the clearest and most compelling grounds of conscience.

This statement is adopted on its merits and is not to be construed as a judgement for the justice of any particular conflict, past or present.

For further information:

Write Rabbi Henry Michelman, 327 Lexington Ave., New York, NY 10016

Questions, Options, and More Questions

A. Initial questions

- What are the key obstacles to peace in the world?
- What is the role of the US in the world? What should it be?
- Is war ever a legitimate way to pursue foreign policy goals? If so, which goals?
- What are the individual's responsibilities to the political community?
  What do you "owe" your country?
- Does this include military service?
- Does this include voluntary social service (e.g., Peace Corps, Vista, Jesuit Volunteer Corps, Mennonite Voluntary Service)?
- What about proposals for a compulsory, or nearly so, program of national service by young people under government control? Is this the way to implement the true meaning of service? You might contact your representative in Congress for copies of current proposals. You might evaluate those proposals with others in your class and then try to design a bill that would best express your values.

B. Options on registration for and service in the U.S. military

(which reflects your own position?)

1. Enlist in the Armed Forces (which branch, if any, are you most attracted to?)
2. Register for the draft and be ready to participate in war if inducted (1-A)
3. Register for the draft and prepare to file for reclassification as a conscientious objector to combatant training and service (1-A-O)
4. Register for the draft and prepare to file as a conscientious objector to both combatant training and service and non-combatant service (1-O)
5. Register for the draft and prepare to file as a conscientious objector to a particular war if drafted for that purpose, if you think that war does not satisfy the conditions for a "just war". Note: there is no legal right to a protected status for those who object to particular wars, the "selective objector" (or "selective conscientious objection"), although the US Catholic bishops, the Synagogue Council of America, Protestants and Muslims support that right.
6. Refuse to register for the draft and be willing to accept the penalty (up to 5 years imprisonment and $250,000 in fines, though none have been sentenced so harshly).
7. Refuse to register for the draft and do whatever it takes to avoid the penalties.
8. Emigrate to another country
9. Other (please specify)

C. Answer these questions as a way of explaining your choice:

1. What are the reasons for making the choice(s) you did? Which are the most important?
2. What might be the possible consequences, for yourself and for society?
3. Did you make the choice your "best self" would make? If not, what would that choice be and why didn't you make it?
4. What support from others do you expect for your decision?

D. Documenting your position

It is helpful to articulate or document your position, especially if you want to pursue the option of conscientious objection. Prospective conscientious objectors are required under current conscription law to complete the information requested on the Conscientious Objection Documentation Form (Form 22). The form must be requested by the day before a draftee must report for examination and induction into the Armed Forces. Then the form with the documentation must be returned almost immediately to be in time for a hearing that can be scheduled for as little as ten days from the issuance of notice. Background for this decision, including copies of the forms, can be obtained in a Conscientious Objector Information Packet ($4 prepaid) from NISBCO (the National Inter-Religious Service Board for Conscientious Objectors, 1601 Connecticut Ave NW, Suite 750, Washington, DC 20009-1035; 202-483-4510).

Because of the importance for every young person to articulate their position on such serious moral issues, we encourage you, no matter whether you are male or female, to answer the following questions which have been amended (bracketed additions) so as to make them applicable to more than just conscientious objectors. Question #3 about future work is particularly applicable to all students and might be a separate discussion as well.

1. "Describe the beliefs which are the basis for your claim for classification as a conscientious objector (or whatever your choice above was), and whether those beliefs would permit you to serve in a noncombatant position in the Armed Forces." You should describe those values which are of utmost importance to you such as God, love, truth, etc., and why these beliefs are in conflict with [or consistent with] military service. You should begin by saying that you are [or are not] conscientiously opposed to war, and then describe why.

2. "Describe how and when you acquired these beliefs." The influence of family members, teachers, clergy, books, and membership in organizations are essential to list. Include any formal religious training you might have had.

3. "Describe how your beliefs affect the way you live and the type of work you do or plan to do." Besides employment, discuss any public expression, written or oral, you have given to your beliefs. Describe your life-style; mention your life's goals as you have set them, and show how they are an outgrowth of your beliefs.

Reflections on Tax Payment and Resistance

1. **Archbishop Raymond G. Hunthausen, 1981:**

"As followers of Christ, we need to take up our cross in the nuclear age... Our security as people of faith lies not in demonic weapons which threaten all life on earth. Our security is in a loving, caring God... A choice has been put before us: anyone who wants to save one's life by nuclear arms will lose it; but anyone who loses one's life by giving up those arms for Jesus' sake, and for the sake of the Gospel of love, will save it....

How can such a process, of taking up the cross of nonviolence, happen in a country where our government seems paralyzed by arms corporations? In a country where many of the citizens, perhaps most of the citizens, are numbed into passivity by the very magnitude and complexity of the issue while being horrified by the prospect of nuclear holocaust?...

We have to refuse to give incense — in our day, tax dollars — to our nuclear idol... Form 1040 is the place were the Pentagon enters all of our lives, and asks our unthinking cooperation with the idol of nuclear destruction. I think the teaching of Jesus tells us to render to a nuclear-armed Caesar that which Caesar deserves — tax resistance. And to begin to render to God alone that complete trust which we now give, through our tax dollars, to a demonic form of power. Some would call what I am urging 'civil disobedience'. I prefer to see it as obedience to God."

— Do you agree that our security should be in a loving God and not in "demonic weapons"?
Why or why?

— What does he mean by "our nuclear idol"? Do you agree with his image? Why or why not?

— Do you agree with his interpretation of Jesus' words: "Render to Caesar ..."? Why or why not?
Why does he call this "divine obedience" rather than "civil disobedience"?

2. **To: The Internal Revenue Service From: Bernard Offen**

The guards at Auschwitz herded my father to the left and me to the right. I was a child. I never saw him again. He was a good man. He was loyal, obedient, law-abiding. He paid his taxes. He was a Jew. He paid his taxes. He died in the concentration camp. He had paid his taxes.

My father didn't know he was paying for barbed wire, for tattoo equipment, for concrete, for whips, for dogs, for cattle cars, for Zyklon B gas, for gas ovens, for his destruction, for the destruction of 6,000,000 Jews, for the destruction, ultimately, of 50,000,000 people in World War II.

In Auschwitz, I was tattoo #B-78-15. In the United States I am an American citizen, taxpayer #370-32-6858. Unlike my father, I know what I am being asked to pay for. I am paying for a nuclear arms race. A nuclear arms race that is both homicidal and suicidal. It could end life for 5,000,000,000 people. For now the whole world is Jewish and nuclear devices are the gas ovens for the planet. There is no longer a selection process such as I experienced at Auschwitz.

We are now one.

I am an American. I am loyal, obedient, law-abiding. I am afraid of the IRS. Who knows what power they have to charge me penalties and interest? To seize my property? To imprison me? After soul-searching and God-wrestling for several years, I have concluded that I am more afraid of what my government may do to me, mine, and the world with the money if I pay it ..., if I pay it.

We have enough nuclear devices to destroy the world many times over. More nuclear bombs are not the answer. They do not create security; they have the opposite effect. I do believe in taxes for health, education, and the welfare of the public. While I do not agree with all actions of my government, to go along with the nuclear arms race is suicidal. It threatens my life. It threatens the life of my family. It threatens the world.

I remember my father. I have learned from Auschwitz. I will not willingly contribute to the production of nuclear devices. They are more lethal than the gas Zyklon B, the gas that killed my father and countless others. I am withholding 25% of my tax and forwarding it to a peace tax fund."

— Do you think of yourself as more like Bernard or more like his father? Why?

— Why do you think Bernard is more afraid of what the government will do with his taxes than he is afraid of the IRS? Does the idea of tax resistance make you afraid? Why?

— Do you think Bernard is right in his actions? Why or why not? Do you think he and Archbishop Hunthausen should be penalized or prosecuted for their actions? Why or why not?

3. **Charity T.H. Grant** was a 12 year-old in Iowa in the mid-1980, when she started the International Children's Crusade for Peace, with a petition that read:

"We, the undersigned children of the world, want to make it known that we are refusing to assume any obligation or responsibility for the military spending and borrowing that is taking place now and in the future. We children are demanding an end to war and the military madness that surrounds us and threatens our world and our futures. We want our governments to understand that when we become wage-earners, we will pay no taxes that will be used for weapons of war.

"We, the undersigned children of the world, want our countries to know that we are not opposed to paying taxes when we become wage-earners. We will pay whatever taxes are necessary to insure that hunger ends in our world; that there is health care for everyone in our world; and that there is an excellent education for everyone in our world. We children are joining our hands, our minds and our hearts in a children's crusade for peace..."

She invites other youth to sign her petition and contact her at Box 123, Iowa City, IA 52244).

— Would you sign such a petition? Why or why not? If you were to write one that expressed your values and position, how would it read?

Options on Payment of U.S. Federal Taxes

There are many options, most of them legal and some illegal, that people of conscience have chosen with regard to paying taxes. Here is a list of the most frequently chosen options. Which one comes closest to how you feel about this issue at this point in your life and why?

1. Full and willing payment of all federal taxes because you believe that the military budget is spent on activities that do more to preserve peace than to threaten it;
2. Full payment but with a letter of protest to the President and your Congressional representatives as well as the IRS;
3. Withholding a symbolic amount (e.g., 1% of your total tax bill);
4. Withholding that amount of your total tax bill that goes to all current and past military purposes or some amount between the symbolic and the total, representing those specific expenditures you cannot in good conscience support by funding them (e.g., all nuclear weapons expenditures)
5. Working at a job where you make less than the taxable minimum
6. Combining any of these with letters of support for the "Peace Tax Fund" bill that would make it legally possible for conscientious tax resisters to re-direct their tax dollars to programs they can morally support.
7. Combining any of these with public expressions of your decision, for instance, a letter to the editor of a local paper, joining a vigil or demonstration on April 15 (tax day).
8. Combining any refusal to pay all or part of your taxes with a donation of that amount to individuals or groups doing the kind of work you can morally support (e.g., local shelters, soup kitchens, groups working for social change). Many US communities have an "alternative fund" possibility for tax resisters. The War Resisters League has a national "Alternative Revenue Service" program for redirecting tax dollars.
9. Combining any of the above (except the first) with refusal to pay the federal excise tax on your telephone bill, which tax still goes primarily for military purposes.

Unit 10: Solidarity with the Poor

INTRODUCTION

A. Teacher Overview

This unit presents a 12-step process for promoting "solidarity with the poor". It puts students in touch with people who are economically poor and with "prophets" who are working to overcome poverty. It helps students integrate faith and action, with action understood in many senses — life-style changes, direct service, social change, and ways of spiritually accompanying the poor. While this unit does not pretend to be a systematic treatment of poverty, either nationally or globally (see the appropriate units in both the EDUCATING FOR A JUST SOCIETY and EDUCATING FOR PEACE AND JUSTICE: GLOBAL DIMENSIONS volumes in this series and the resources listed below for such a treatment), it does lend itself to be taught with six major components.

B. Process

1. Use the appropriate songs from JOURNEY WITH JUSTICE — "I'm Only One", "Plant Compassion", and "My Choice" — and/or from JUBILEE — "Look Beyond the Refugee", "With Pain Too Deep for Words", "Where Two or Three Gather", "What Does the Lord Require?", and "Walk with Me" — to engage students at the beginning of this unit and throughout it.
2. Use the Biblical passages on pp. 25 and 30–33, for a Biblical overview. Additional Jewish reflection on solidarity with the poor is found in the commentary on the celebration of Sukkot (Appendix, pp. 157–158). Any or all of these could be duplicated or excerpted for students.
3. For a more systematic overview, recall the four components of justice, outlined in the section on "The Meaning of Justice", pp. 19–20. These components correspond to the six principles listed in the summary of the US Catholic Bishops' letter on ECONOMIC JUSTICE FOR ALL (pp. 181–184), which also serves as a more systematic statement or outline of the issue. You might duplicate this 4-page statement or read the pertinent passages. The unit on "Making the Connections" also offers some examples and statements that would be helpful here if they were not covered in that unit.
4. Each of the 12 steps in the process is listed in the student pages with a couple of examples for each step. You can enrich these with the additional examples offered below and invite students to fill out a blank 12-step process sheet (p. 68) with specific actions they want to take on any of the steps.
5. The various "prophets for the poor" offer additional action suggestions as well as inspiration and probably should be considered in some way before asking students to make action decisions on this unit which they would write out in their 12-step process sheet or in their journals.
6. As with the other units, you need to assess how much of this unit can be covered in the time that is available. Many of the action suggestions offered in this unit can be incorporated into a class or school service program (see pp. 187–192). The sheet on "How to Start and Sustain a Sister Church Relationship" (pp. 185–186) can also be helpful with such service programs.

C. Some general resources

1. John Kavanaugh, with photographs by Mev Puleo, FACES OF POVERTY: FACES OF CHRIST (Orbis Books, 1991, 162 pp) is a beautiful combination of social and Biblical analysis, personal testimonies and pictures on the realities of poverty, the faces of poverty, the meaning of simplicity and solidarity with the poor, including some testimonies about prophets for the poor like Mother Theresa and the Jesuit martyrs in El Salvador. Challenging for high school students but worth it.
2. Bread for the World (802 Rhode Island Ave. NE, Washington, DC 20018) is a religious citizens lobby on behalf of the poor in the US and around the world, offering a variety of action possibilities, an excellent monthly newsletter, and resources like HUNGER 1990, a report on the state of world hunger, and HARVESTING PEACE: THE ARMS RACE AND HUMAN NEEDS, by Art Simon, founder and former BFW president.
3. Church World Service is the hunger and development agency of the National Council of Churches. Its Office on Global Education (2115 N. Charles St., Baltimore, MD 21218-5755) puts out a variety of helpful materials, especially the comprehensive 280-page curriculum on hunger and development entitled MAKE A WORLD OF DIFFERENCE: CREATIVE ACTIVITIES FOR GLOBAL LEARNING (1989), involving all of the arts, wonderful visuals, and a wealth of resource and activity suggestions.
4. Catholic Relief Services (209 W. Fayette St., Baltimore, MD 21201-3403) is the Catholic equivalent of Church World Service, also producing a rich variety of resources for school and church use on hunger and development, including World Food Day materials, "The Development Kit", and excellent videos including THE MOUSE'S TALE.

5. Jewish agencies dealing with hunger and development include MAZON, A Jewish Response to Hunger (2940 Westwood Blvd., Suite 7, Los Angeles, CA 90064; 213-470-7769), encouraging tithing and providing grants for US hunger efforts.

6. On the 4-page summary of the US Catholic Bishops' 1986 pastoral letter, ECONOMIC JUSTICE FOR ALL (in the Pocket), you might consider the following video resources:
   - — BETWEEN THE LINES: THE CATHOLIC BISHOPS AND THE US ECONOMY is a 66-minute video of a dramatic and musical interpretation of ECONOMIC JUSTICE FOR ALL, with reflection on the themes of the letter; from the Chicago Call to Action (P.O. Box 267989, Chicago, IL 60626).
   - — GOD AND MONEY is a 44-minute video on the same Catholic pastoral, with good interviews and discussion; from California Newsreel (630 Natoma St., San Francisco, CA 94103).

7. Perhaps the most readable as well as prophetic Christian statement on economic justice is the 1974 pastoral letter of the Catholic Bishops of Appalachia, THIS LAND IS HOME TO ME (see excerpts on p. 44 and address on p. 153).

8. Oxfam-America (15 Broadway, Boston, MA 02116; 800-225-5800) has an effective version of a "Third World banquet" in which participants are served amounts of food according to how people eat around the world — some lavishly while most poorly; with good supporting data.

9. See the units on poverty, hunger, ageism, racism, disabilities in the EDUCATING FOR A PEACEFUL NATION and EDUCATING FOR PEACE AND JUSTICE: GLOBAL DIMENSIONS of this series for data on the realities of poverty, plus some additional sensitizing experiences.

10. **Audio-visuals that show the faces of poverty and the poor include**
    - — FACES OF POVERTY, a 20-minute 1987 video ($30 purchase, $18 rental from EcuFilm) uses 4 family case-studies to dispel many of the typical myths about the poor. The stories, commentary, analysis (John Kenneth Galbraith offers European alternatives), and charts (the family budgets) make this very effective with youth and adults alike. It has an explicitly Christian, action-oriented conclusion.
    - — WHO SPEAKS FOR THE CHILDREN, a 30-minute 1986 video (Iowa Religious Media Services, 3816 36th St., Des Moines, IA 50310), testimonies from welfare mothers of all races about their struggles.
    - — INHERIT THE LAND, a 25-minute 1985 video on the Pittston, VA mining struggle (from Parish Video Library, Hallel Communications, Sparkill, NY 10976).
    - — THE FACE OF HUNGER IN AMERICA TODAY, a 30-minute 1986 video giving the faces and voices of the hungry, plus reasons for hunger in the US and what many people and religious groups are doing; mid-1980s data, but still appropriate; produced by the National Council of Churches and several denominational hunger programs; rent free from Church World Service.
    - — Many of the AVs from the Campaign for Human Development, the US Catholic Conference's anti-poverty program (3211 4th St. NE, Washington, DC 20017-1194),

11. Nancy Amidei, PEOPLE LIKE US (from her at 1300 C St. SE, Washington, DC 20003) is an insightful and revealing 39-page account of the economically poor in the US, combining statistics with personal stories and good analysis; an effective "rebuttal" to blaming the poor for their poverty; prepared for the Campaign for Human Development.

12. **Helpful resources on economic boycotts include**
    - — NATIONAL BOYCOTT NEWS (6506 28th Ave NE, Seattle, WA 98115), a 200-page semi-annual magazine that prints the companies' responses as well.
    - — The quarterly 8-page boycott insert in BUILDING ECONOMIC ALTERNATIVES, the quarterly magazine of Co-op America (2100 M St. NW, Suite 310, Washington, DC 20063).

13. **Outlets for buying products made by the poor**
    - — Jubilee Crafts (300 W. Apsley, Philadelphia, PA 19144)
    - — SERRV (Church of the Brethren, Box 365, New Windsor, MD 21776)
    - — Mennonite Self-Help Crafts (Box L, Akron, PA 17501)
    - — Pueblo to People (1616 Montrose, #3700, Houston, TX 77006)
    - — The quarterly tabloid AKWESASNE NOTES from the Mohawk Nation (Rooseveltown, NY 13683) advertises posters and gifts by Mohawk artisans
    - — The TO CELEBRATE catalog (from Alternatives; see p. 49) offers descriptions of a wide variety of US and Third World groups offering alternative gifts.

14. Resources on "service programs" for schools, churches and synagogues

— Frances Hunt O'Connell, GIVING AND GROWING: A STUDENT'S GUIDE FOR SERVICE PROJECTS (St. Mary's Press, Terrace Heights, Winona, MN 55987-0560; 1990; $3.50) is an excellent 80-page booklet providing information and self-directed exercises to assist students doing service projects in school or church settings. The five units deal with the five stages of a project, with an appendix of important forms (permissions, records, supervisor's reports, and evaluations. A 32-page Leader's Manual ($3.95) accompanies the Student Guide.

— Paul Fleisher, CHANGING OUR WORLD: A HANDBOOK FOR YOUNG ACTIVISTS (Tucson, AZ; Zephyr Press, 1992; 236 pp; $31.95) is an engaging but expensive guide for youth on finding and researching social issues; educational, advocacy and direct action strategies; fund-raising; leadership skills; handling problems; and life-style possibilities.

— The Tikun Olam Program of the United Synagogue Youth (155 5th Ave., New York, NY 10010; 212-533-7800) has a number of service programs and resources for Jewish youth in particular, including 116 PRACTICAL MITZVAH SUGGESTIONS by Danny Siegel, an excellent 13-page booklet of 116 creative service possibilities. Siegel's Ziv Tzedakah Fund (263 Congressional Lane, #708, Rockville, MD 20852; 301-468-0060) supports service projects in the US and overseas (mainly Israel). His book MITZVAHS (from Town House Press, 552 Weathersfield, Fearrington Post, Pittsboro, NC 27312; 1990; 262 pp., $10) tells 15 years of Tzedakah (justice/service) stories — many famous (like Bruce Springsteen) and not-so-famous righteous persons who can inspire others to justice and service.

— Teddy Milne, KIDS WHO HAVE MADE A DIFFERENCE (Pittenbruach Press, Box 553, Northampton, MA 01061, 1989; 35pp) is a wonderful collection of short descriptions of young people who have done significant peace and justice projects, with inspiring quotes from many of them.

— YOU CAN MAKE A DIFFERENCE, a 1986 30-minute video from Teleketics ($19.95 purchase), offers six 2- to 8-minute profiles of adult models of service from an explicitly Christian motivation. These "heroes" range from Bob Wieland, a legless Vietnam war veteran walking across the US on his hands on behalf of the hungry; to a dancer volunteering in a nursing home, a heart surgeon, a retired woman befriending sailors in Toledo, to a volunteer doing dignified illustrations of the homeless at a Baltimore soup kitchen. The concluding 2-minute reflection on "heroes" would be appealing to teens.

— A free guide containing brief profiles of lay volunteer agencies in the US and overseas — for volunteer service projects and service career possibilities — is available from the St. Vincent Pallotti Center for Apostolic Development (715 Monroe St. NE, Washington, DC 20017-1755; 202-529-3330). The American Friends Service Committee (1501 Cherry St., Philadelphia, PA 19102; 215-752-7766) and Oxfam-America (115 Broadway, Boston, MA 02116; 617-482-1211) are also helpful in this regard.

E. Resources and activities for the Prophets for the Poor

1. On Dorothy Day

— WORDS OF PEACE: SELECTIONS FROM THE WRITINGS OF DOROTHY DAY (Pax Christi USA, 1989, 70 pp; $1.50), a wonderful pocket-sized collection of her writings on peace, justice, the poor, and faith.

— DOROTHY DAY: STILL A REBEL, an interview with Bill Moyers (Ecufilms)

— Jim Forest, LOVE IS THE MEASURE (Paulist Press, 1986) may be the best biography available.

2. On Oscar Romero

— Before presenting these quotations and questions to your students, it might be good to show them the video ROMERO (rental through most video stores; $90 purchase from Mass Media Ministries) and allow ample time for reflection, because of its emotional impact. This reflection might include silent time for individual prayer and writing in a journal, some sharing in pairs and large group discussion. Of particular importance is the conversion process Romero underwent, since this is something all persons can identify with to some extent. Have students identify all the factors they think went into Romero's conversion and how they might be able to relate to those factors.

— In answering the questions, students might write out their initial responses in their journals, followed by a group discussion of some or all of the questions. Or you could ask students to select one or several of the questions that hit them the most and have them work together in small groups around concerns they have in common.

— For student research projects on Romero, two of the most helpful books are John Brockman's THE WORD REMAINS: THE LIFE OF OSCAR ROMERO and Jon Sobrino's ARCHBISHOP ROMERO: MEMORIES AND REFLECTIONS, both published by Orbis Books, Maryknoll, NY 10545. William O'Malley's THE VOICE OF BLOOD, also Orbis Books, has a moving account of the life of Rutilio Grande, Romero's priest friend whose assassination touched him deeply.

— Expand the treatment of prophets for peace in El Salvador by including the lives of Jean Donovan and the other three martyred US women religious and the six Jesuits and their two co-workers martyred in 1989. Ana Carrigan , SALVADOR WITNESS (Ballantine Books, 1986) is the best biography of Jean Donovan. The 1-hour documentary ROSES IN DECEMBER (First Run Features, P.O. Box 688, Cooper Station, New York, NY 10276; 212-673-6881) is an excellent video version.

3. **On Trevor Ferrell**

— TREVOR'S CAMPAIGN (from Trevor's Campaign for the Homeless, 137-139 E. Spring Ave., Ardmore, PA 19003; 215-642-6452) is a moving 6-minute glimpse of Trevor, his father, and the street people for whom his "campaign" operates.

— Frank and Janet Ferrell, TREVOR'S PLACE: THE STORY OF THE BOY WHO BRINGS HOPE TO THE HOMELESS (Harper & Row, revised 1990, 159 pp), is his parents' account of Trevor and his "campaign"; beautiful!

— Teddy Milne, KIDS WHO HAVE MADE A DIFFERENCE (above) has a 3-page chapter on Trevor.

— Danny Siegel, MUNBAZ II AND OTHER MITZVAH HEROES (above) has a chapter on Trevor by this admirer who was deeply touched by Trevor and has become one of his most vocal exponents.

— Peter Johnson, "One Boy Against the Chill", CHRISTIAN HERALD, December 1988, pp. 30-33.

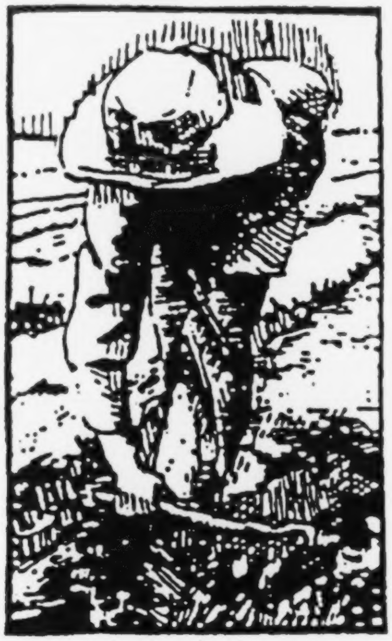
4. **On Jenny Boyce and Haiti**

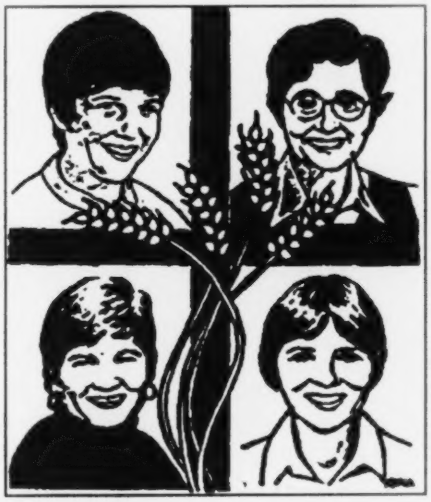
— For more information about Haiti and the Haiti Project, contact People-to-People, 414 Summit Ave., St. Louis, MO 63119, and their STRETCH publication.

5. **On Cesar Chavez and farm workers**

— Write to the United Farm Workers (P.O. Box 62, Keene, CA 93570) for an update on the grape boycott and possible other related boycotts, for the names of any local contacts you might invite to your class, and for the availability of THE WRATH OF GRAPES and other resources.

— Show and discuss THE WRATH OF GRAPES, a 30-minute video on the effects of pesticides on farm workers, with compelling personal statements.





12 Steps in Growing in Solidarity with the Poor

As you consider each of these steps and the suggestions for implementing them, try to identify at least one thing you could do for each step and write them in the margin or in your journal. Your teacher also has lots of other suggestions for each step.

1. **Discover their realities**

   You might consider one or more of these effective eye-opening experiences for students of all ages (and perhaps your parents as well) — filling out the forms to apply for welfare; occasional "poverty meals" or eating the same simple thing for lunch everyday for a week or more. If you get a chance to be part of an "urban plunge" or overnight hunger experience, go for it. What else would help you "discover their realities"?

2. **Learn their stories**

   The realities begin to become personal and touch us when we meet actual persons and allow their stories to get inside of us. This can be done in a variety of ways — visiting places where the poor live and listening to someone tell their story; reading accounts of their stories, especially if pictures accompany the stories, so that we can recognize our common humanity. What about some good videos? You might ask your teacher for suggestions on all of these.

3. **Discover commonalities**

   While you may not have experienced poverty, you probably have experienced the powerlessness or dependency that goes with poverty . You may have experienced discrimination based on your age, race, sex or physical appearance. Because of these experiences, you should be able to empathize with the economically poor in many ways. What are some of the other things you have in common with economically poor people?

4. **Develop a personal relationship**

   One-time visits or meetings are a start, but solidarity only really begins to grow when you develop a longer-term personal relationship with someone who is hurting. This enables the relationship to become more mutual — a two-way sharing, compared to the one-way helping relationship that often happens when people work with the poor. Our goal in working with the poor or any victims of injustice should be to "do with" rather than "do for" them, drawing out their giftedness, helping them feel useful. Here are several possibilities — visiting the same person in a nursing home, shelter, etc., over a period of time, celebrating that person's birthday and other special holidays together. Many young people correspond with someone who is hurting, including people in prison. You could contact Prison Pen-pals (Box 1217, Cincinnati, OH 45202) or your local church prison ministry office. What else could you do to develop a particular friendship?

5. **Get involved in some direct service**

   Most young people as well as adults get involved in direct service because they see concrete ways of helping, often because they met someone who was hurting in some way. This is a further sacrifice of one's time and talents and thus deepens the sense of solidarity, especially if the service can be done "with" rather than "for" the other person(s), though often times this is not possible. The possibilities here are almost endless. Consider these:

   — "Meals on Wheels", deliveries to food pantries and soup kitchens, helping to prepare a meal at a shelter are all ways of serving the hungry.

   — visiting shut-ins, nursing homes, shelters, etc., are obvious, but consider bringing some music to share, stuffed animals as "warm fuzzy" gifts for people who often have little joy and softness and warmth in their lives; taking a class play or choral presentation to a senior citizens center or nursing home is fun for all.

   — What else can you think of along these lines?

6. **Live more simply and sacrificially and share the savings**

   When we really start to sacrifice for others, begin to change our patterns of living, and give the money saved to others in need, solidarity grows. Sacrifices are often not easy and the struggles touch our insides. Examples include:

   — fasting, "poverty meals", skipping snacks, etc. all generate savings which can be shared with the poor and homeless of your own community or in other parts of the world

   — "exchanging"; i.e., each time you get something new for yourself, share something you have with someone in need. Clothes are the easiest place to start, but it can include toys, books, recreation items. As St. Basil was reputed to have written: "the clothes in your closet that you do not wear are clothes taken off the backs of the naked."

7. **Stand with the victims of poverty and injustice**

   Who we are willing to associate with, be seen with, or defend says a lot about us and can demand a lot of courage. In the process, our solidarity with them deepens. For instance, we can defend people of color, religious or ethnic groups, persons with disabilities, or gay and lesbian persons when they are the butt of jokes or hateful words and actions. What else can you think of?

8. **Work for social change**

   Solidarity means we go beyond caring for the victims to working to change the practices, policies, and institutions that cause or contribute to that victimization. Examples include:

   — UNICEF collections and hunger walks generate funds that are shared with groups working for policy change as well as direct service;

   — participating in boycotts, as a class, school, or church/synagogue as well as individually and families, and writing the groups you are boycotting is often very effective. Your teacher can provide sources for the necessary information.

   — writing letters on behalf of prisoners of conscience through Amnesty International (2111 Broadway, New York, NY 10021); perhaps adopting a prisoner of conscience as a class

   — familiarizing yourself with the political process at all levels of government and how to write and lobby effectively, perhaps through a religiously based group like Bread for the World that has local representatives who are generally available for class presentations.

9. **Empower the poor**

   This basically means "helping people help themselves", as in the question "is it better to give the hungry a fish or teach them how to fish?" Empowerment can take several forms. Examples of economic empowerment include buying products made by the poor, e.g., handicrafts through the "Third World gift shops" in many communities; and buying directly from small farmers through farmers markets instead from large grocery chains. You can promote social or political empowerment by working with some kind of neighborhood organization or housing, food, or health care coalition, perhaps doing a service project with them or even just visiting such projects. What are some other possibilities you can think of?

10. **Accompany the poor spiritually**

    Even when we are not physically present to the poor, we can accompany them spiritually and deepen our relationship with them. Prayer, fasting, and other forms of sacrificial action are the primary means. More specifically, these can include praying individually for the needs of those you want to support, begging God's blessing on them, perhaps through you as well as other instruments of God's love; and explicitly including these intentions in your class, school, church or synagogue worship services. If you decide to fast on a regular basis, like once a week or month, you can add other solidarity actions on those days, like writing letters to or on behalf of someone or group. We might think of such days as our "solidarity days".

11. **Exchanging gifts**

    This traditional way of deepening a relationship has special significance when it involves the poor. So often, the economically poor are more generous with the little they have than the rest of us. This can be touching experience, challenging relatively affluent students to become far more generous than they presently are. Among the more meaningful gifts for different situations include — stuffed animals for older persons in nursing homes or children in shelters; handicrafts, especially anything homemade; and photographs and/or special "keep-sakes" that represent you in a special way. Got any other ideas?

12. **Share your new concern and friend(s) with others**

    A genuine concern or friend is one that gets shared. Many of the following suggestions will help you integrate your experience:

    — besides using your journal for personal reflection, you might address it to God;

    — sharing your experiences and reflections with a friend, counselor, or family member; perhaps inviting them to work with you in some way;.

    — if you did a MY SOLIDARITY WITH ... book, sharing it with a friend.

    — writing a letter to the editor of a local paper or an article for the school paper about your concern or new friend. How else might you share your experience?

Dorothy Day, A Prophet of Justice and Peace

Dorothy Day (1897 1980) was a journalist, publisher, nurse, radical Communist in her youth, a mother, a wife for a short time, founder of houses of hospitality known as Catholic Worker houses, which is the title of the penny a copy newspaper she wrote and published. She lived for decades with the poor, standing with street people, southern Blacks, farm workers, prisoners, and went to jail in solidarity with them. As a pacifist, she resisted war to the point of being jailed for not participating in air raid drills. A deeply religious person, she worshipped daily. Her whole life was a living out of the title of one of her biographies, "LOVE IS THE MEASURE by which we will be judged... Hell is not to love anyone", she wrote. She truly lived a life of solidarity with the poor, especially in the following ways.

1. **She was touched by the reality of the poor as a teen**

   Quote: Walking the streets of the poor and the workers at 15, she said "that from then on my life was to be linked to theirs, their interests were to be mine: I had received a call, a vocation, a direction in my life."

   Questions: What have been your encounters with the poor and working people? How have you felt called to respond?

2. **She grieved with the poor**

   Quote: "Let me say that the sight of a line of men waiting for food, dirty, ragged, obviously sleeping out in empty buildings, is something that I will never get used to. It is a deep hurt and suffering that food is often all we have to give. Our houses will not hold any more men and women, nor do we have workers to care for them..."

   Question: How do you feel when you read or hear about homeless people today? Do you think you would feel differently if you saw them every day? If you got to know any of them?

3. **She committed herself to the works of mercy**

   Quotes: At age 21, as a nurse: "What good am I doing my fellow man — they are sick and there are not enough nurses to care for them... It's the poor that are suffering. I've got to care for them."

   "The thing is to recognize that not all are called to demonstrate in this way, to fast, to endure the pain and the long drawn out, nerve-wracking suffering of prison life. We do what we can, and the whole field of the works of mercy is open to us..."

   Questions: Are there opportunities for you to care in some way for the sick or poor even now in your life? What works of mercy are open to you now?

4. **She provided hospitality, first in her own apartment in the 1930s and then a whole series of Catholic Worker houses**

   Quote: When asked how long the homeless could stay in her houses, she answered: "We let them stay forever. They live with us, they die with us, and we give them a Christian burial. We pray for them after they are dead. Once they are taken in, they become members of the family. Or rather they always were members of the family. They are our brothers and sisters in Christ."

   Question: Is there some way you can provide hospitality to someone in need, opening your heart some more even if you can't open your own home at this time? Would your family be willing to consider some form of hospitality?

5. **She committed herself to a life of voluntary poverty**

   Quote: "Let's all try to be poorer. My mother used to say, 'Everyone take less, and there will be room for one more.' There was always room for one more at our table."

   Question: Is there something you could do without or take less of and share the savings with someone in need? Do you agree that we should "try to be poorer"? Why or why not? If so, how would you go about it personally?

6. **She worked for social change**

   Quote: "Disabled men, without arms and legs, blind men, consumptive men with all their manhood drained out of them by industrialism; farmers gaunt and harried with debt; mothers weighed down with children at their skirts, in their arms, in their wombs; people ailing and rickety — all this long procession of desperate people called to me. Where were the saints to try to change the social order, not just to minister to the slaves but to do away with slavery?"

   Question: What do your think Dorothy did to try to change the social order that permits hunger and homelessness in our country? What have others done? What could you do to help change this social order?

7. **She created alternative institutions, a new social order**

Quote: "But bread lines are not enough, hospices are not enough. I know that we will always have men on the road. But we need communities of work, land for the landless, true farming communes, cooperatives and credit unions.... The heart hungers for the new social order where justice dwells."

Question: Are there ways you can support people building this new social order — cooperatives, credit unions, farm worker unions, etc.?

8. **She resisted war because it kills and robs the poor**

Quote: "Silence means consent, and we cannot consent to the militarization of our country without protest. Since we believe that air raid drills are part of a calculated plan to inspire fear of the enemy, instead of the love which Jesus Christ told us we should feel, we must protest these drills. It is an opportunity to show we mean what we write. Then we repeat over and over that we are put here on this earth to love God and our neighbor."

Question: Do you think our country is too militarized? Why or why not? What effect does it have on the poor? Are there ways you can protest or resist this militarization?

9. **She suffered in jail for her commitment, which helped her identify even more with the poor**

Quote: "We were, frankly, hoping for jail. Then we would not be running a house of hospitality, we would not be dispensing food and clothing, we would not be ministering to the destitute, but we would be truly one of them."

Question: Would you ever be willing to go to jail for your beliefs? Are there other things you would be willing to suffer for those beliefs? How is suffering connected with "solidarity"?

10. **She accompanied the poor through fasting and prayer**

Quote: "I had offered my fast in part for the victims of famine all over the world, and it seemed to me that I had very special pains... a kind I had never known before which seemed to pierce to the very marrow of my bones as I lay down at night."

Questions: Have you ever felt hunger or fasted? How might it help you become more aware and concerned about hungry people? How might you start?

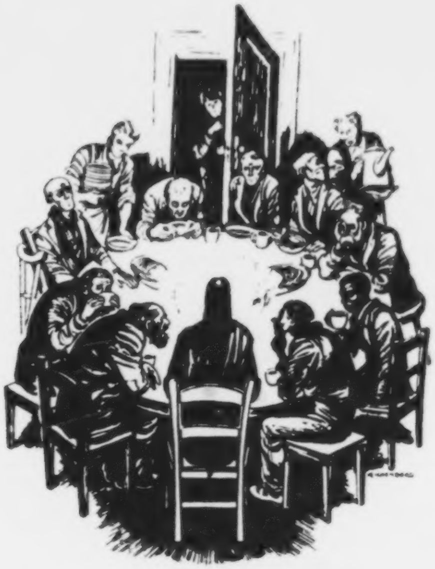
11. **She reflected prayerfully on her journey into solidarity**

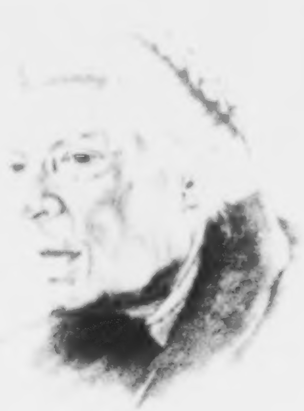
Quotes: "With prayer, one can go on cheerfully and even happily, while without prayer, how grim is the journey. Prayer is as necessary to life as breathing."

"There I offered up a special prayer, a prayer which came with tears and anguish, that some way would open up for me to use what talents I possessed for my fellow workers, for the poor."

— As a result, she was able to see Christ in the poor: "Christ is with us today, not only in the Blessed Sacrament and where two or three are gathered together in His Name, but also in the poor."

Question: How could you be more prayerful and how do you think this would help?





DOROTHY DAY
1897-1980

Oscar Romero

Oscar Romero was not the prophet and champion of the poor in 1977 that he became by the time he was martyred on March 24, 1980. Most of the progressive religious and political leaders in El Salvador were disappointed when he was appointed Archbishop of San Salvador in 1977. But in those three years he was converted. The assassination of his close priest friend Rutilio Grande and others touched him deeply. But it was probably the poor people of El Salvador that moved him the most — their love, suffering, and fidelity. "With this people, it is not difficult to be a good shepherd," he said several times. Oscar Romero truly entered into solidarity with the poor. As a result, he became the prophet and saint that he is. He lived this solidarity in many ways:

1. **He saw things from their perspective**

   Quote: "Only by listening to the cry of the poor from a starting point in the data and their analysis, on the one hand, and on the other by hearing the word of Jesus and his church, shall we be able to find the solution, and the pastoral response, to any of our problems" (Third Pastoral Letter).

   Questions: To whom do we usually listen? What solutions would we find to our own national problems if we listened to the poor and took the Bible seriously? How can you hear more clearly the cry of the poor and the word of Jesus?

2. **He was their "voice" and told their stories**

   Quote: "These homilies are meant to be the voice of this people. They are meant to be the voice of the voiceless" (July 29, 1977)

   Question: How can you be a voice of the voiceless in your own country and in Central America?

3. **He grieved with them**

   Quote: "I love their names... I just broke down and cried when I heard [of their assassination]." "We suffer with those who have suffered so much... We suffer with the lost, those who have had to run away and who do not know what is happening to their families... We are with those who are being tortured..." (at Aguilares, the parish where Rutilio Grande and others were assassinated)

   Question: Have you ever suffered grief over an injustice done to someone else? If not, what would it take to enable you to feel such grief too?

4. **He helped them see their own dignity**

   Quotes: "You are the image of the divine victim 'pierced for our offenses,' of whom the first reading speaks to us this morning." "The glory of God is the living poor person" (conclusion to the Louvain address). "Once we were nonpersons, and a nonpeople; now we are persons, and a people."

   Question: Is there any way you can personally help a poor person feel like a real human being with dignity?

5. **He denounced injustice**

   Quotes: "In the name of God, then, and in the name of this suffering people, whose screams and cries mount to heaven, and daily grow louder, I beg you, I entreat you, I order you in the name of God: Stop the repression!" (March 23, 1980) "I shall never tire of denouncing the outrages of arbitrary arrest, disappearance, and torture." (June 24, 1979)

   Question: What specific injustices do you feel you should denounce (at school, in your neighborhood, city, as well as the larger world)? And how?

6. **He denounced the rich and their political protectors and called them to conversion**

   Quotes: "What you have, you have stolen. You have stolen from the people, who perish in misery" (March 18, 1979). "Until the idolaters of the things of earth are converted to the one true God, they will continue to be our country's greatest threat" (November 4, 1979). "When the political right sees any threat to its economic privileges, it moves heaven and earth to keep its idol intact" (November 11, 1979)

   Question: Why does he call the rich "idolaters"? How are their possessions actually "stolen goods"?

   Quotes: "I call on the oligarchy to cooperate in the popular process. You are the principal agents of change in this hour of destiny. On you depends, in large part, the cessation of this violence. Be reconciled with God and your fellow human beings" (March 16, 1979). "I wish to issue a brotherly, pastoral call to the oligarchy to be converted and live. Share what you are and have" (February 24, 1980).

   Questions: How can the non-poor be "reconciled" with the poor? How does this apply to you?

7. **He challenge social structures that exploited the poor**

Quotes: "We must go to the root if we want to transform our society. If we want the violence to stop, if we want our whole disease to stop, we have to go to the root of the disease. And here is the root: social injustice" (September 30, 1979)

"A genuine Christian conversion today must discover the social mechanisms that make marginalized persons of the worker or campesino.... We must all ferret out these mechanisms... lest we be accomplices of a machinery that afflicts our people with ever-increasing poverty, marginalization, and need... Only then shall we be able to find true peace, in justice. And so the church supports whatever fosters structural change" (December 16, 1979)

Questions: What are some of the causes of injustice to the poor in general? What are some changes you can make on a personal level, in an institution with which you are connected, and/or with government policy that might help foster this structural change in El Salvador?

8. **He offered them a vision of hope**

Quote: "The liberation cry of this people is a cry that ascends to God, and there is nothing, there is no one, that can hold it back any longer" (January 27, 1980). "Christ will make this sun to shine that is the campesino... He wants it to shine, this sun of justice and truth" (July 29, 1979).

Question: More than 10 years later, violence and injustice continue. Is their hope "realistic"? How do such hopes become reality? Does it depend on you in some way?

9. **He shared their risks and persecution**

Quotes: [in refusing secret service protection] "I hereby inform the president that, rather than my own security, what I should like to have is security and tranquility for 108 families and their 'disappeared' ... A shepherd seeks no security as long as the flock is threatened" (June 3, 1979).

"I rejoice, brothers and sisters, that our church is persecuted precisely for its preferential option for the poor, and for seeking to become incarnate in the interests of the poor.. How sad it would be, in a country where such horrible murders are being committed, if there were no priests among the victims! ...The church suffers the lot of the poor: persecution...." (February 17, 1980) "A church that suffers no persecution, but enjoys the privileges and support of the powers of this world— that church has good reason to be afraid! But that church is not the true church of Jesus Christ" (March 11, 1979)

Question: What risks are you willing to take for justice? Are you willing to be persecuted in some way?

10. **He gave his life for the poor**

Quote: "As a pastor I am bound by a divine command to give my life for those whom I love, and that includes all Salvadorans, even those who are going to kill me. If they manage to carry out their threats, I shall be offering my blood for the redemption and resurrection of El Salvador. Martyrdom is a grace from God that I do not believe I have earned. But if God accepts the sacrifice of my life, then may my blood be the seed of liberty, and a sign of the hope that will soon become a reality.... You can tell them, if they succeed in killing me, that I pardon them, and I bless those who may carry out the killing. But I wish that they could realize that they are wasting their time. A bishop will die, but the church of God — the people — will never die." (March 10, 1980).

Questions: How could he feel such compassion for those who opposed him so strongly? Name one cause, person, or value you would be willing to be persecuted for.

Cesar Chavez

Cesar Chavez was born in 1927 in Arizona and lived on a small farm that failed by 1937. Thus, his life as a migrant worker began, mostly in the San Juaquin Valley of California. By the time he dropped out of school as a 7th grader, he had attended more than 30 schools but could hardly read or write. By the early 1950s he began doing community organizing and started a tiny National Farm Workers Association in the early 1960s. In 1965, he led 500 workers on their first strike, for a $1.40/hour minimum wage. But "La Causa" ("the cause") and "Viva la huelga!" ("long live the strike!") began to echo across the United States and overseas, as churches, unions, and many others joined in an international boycott of California grapes, and later lettuce, that helped to bring more justice to farm workers. Cesar's famous 25-day fast in 1968 (see quote #1) brought purification to the movement as well as leaders like Robert Kennedy and Dorothy Day to his bedside. His commitment to nonviolent social change was rooted in the teaching of Gandhi and Jesus, as he sought the liberation of both his oppressed farm workers and their oppressors. He wanted "liberty and justice for all" and continues this commitment into the 1990s.

1. **Commitment/solidarity is total (at the end of his fast)**

   Quote (masculine language changed): "It is my deepest belief that only by giving our lives do we find life. I am convinced that the truest act of courage ... is to sacrifice ourselves for others in a totally nonviolent struggle for justice. To be a full human being is to suffer for others. God help us be full human beings."

   Questions: What do you think were the sources of his courage and willingness to sacrifice so much? Do you think he is right about what it means to be a "full human being"?

2. **The suffering of the workers and their courageous struggle**

   Quote (from his 1969 letter to agribusiness leaders): "As your industry has experienced, our strikers here in Delano ... are well trained for this struggle. They have been under the gun, they have been kicked and beaten and herded by dogs; they have been cursed and ridiculed, they have been stripped and chained and jailed, and they have been sprayed with the poisons used in the vineyards. They have been taught not to lie down and die or to flee in shame, but to resist with every ounce of human endurance and spirit. To resist not with retaliation in kind but to overcome with love and compassion, with ingenuity and creativity, with hard work and long hours, with stamina and patient tenacity, with truth and a public appeal, ... and with prayer and fasting. They were not trained in a month or even in a year; after all, this new harvest season will mark our fourth full year of the strike... Time accomplishes for the poor what money does for the rich."

   Questions: What gave these workers the courage to do what they did? What does he mean by "Time accomplishes for the poor what money does for the rich"?

3. **Self-determination is so important to the human spirit**

   Quote: "What causes a woman striker to picket and demonstrate, peacefully and nonviolently, and then be arrested as a common criminal?... What would cause teenage boys and girls to go to school without a new pair of shoes or to go to school with the same old clothes and do without noon lunch?...We say that what causes this is what causes other people in our country and in other parts of the world — a spirit of independence and freedom — the spirit that they want to change things and that they want to be independent and they want to be able to run their own lives...."

   Questions: Have you ever felt this same desire for independence? Why is a "redistribution of power" more essential to justice than a "redistribution of goods"?

4. **Solidarity among the poor is essential**

   Quote: "It is our belief that in working together we are going to be able to bring justice to all of these people who suffer the pains of injustice. In working together as one people, we will one day be proud to know that it was our generation who was responsible for eliminating the inhuman treatment of workers and other minorities and other poor people..."

   Questions: Why is such solidarity across racial lines so important? In what way is Jesse Jackson's "Rainbow Coalition" similar to Chavez?

5. **Nonviolent social change has deep spiritual roots**

   Quote (reflecting on the famous 300-mile march to the state capitol): "The penitential procession is also in the blood of the Mexican-American, and the Delano March will therefore be one of penance — public penance for the sins of the strikers, their own personal sins as well as their yielding perhaps to feelings of hatred and revenge in the strike itself. They hope by the March to set themselves at peace with the Lord, so that the justice of their cause will be purified of all lesser intentions."

   Questions: Why was "penance" so important in his campaigns? Would it make social change campaigns more "effective"? Why or why not?

Trevor Ferrell

Growing up third in a family of four children, Trevor Ferrell has attracted local, national, and worldwide attention. It began as a simple spontaneous act of charity. At age 11, Trevor saw a TV news clip about the homeless in Philadelphia. He talked his father into driving him through areas where the homeless hang out, during which trip Trevor jumped out of the car and gave a pillow and a blanket to a man sleeping on the streets. For six years after that night, December 8, 1983, Trevor did not missed a night on the streets! The following nights he took food and eventually "Trevor's Campaign" grew to feed hundreds of people nightly out a travelling van; open a temporary shelter for up to 40 homeless men, women, and children; a thrift shop to collect donations and clothes; and now "Next Door" (a shelter complete with a range of social services for health, employment, etc.). Trevor was honored by President Reagan four times, including a mention in his State of the Union Address. Trevor has twice visited and worked with Mother Theresa in Calcutta. Trevor plans to continue this kind of work in the future. He still hits the streets in his van, nurtures some special friendships in his shelter, answers many letters, and does a little speaking, something that does not come easy to this shy and unassuming young man. But he has mobilized over 1000 volunteers in Philadelphia as well as inspiring people all over the world.

Some quotes by and about Trevor:

— "The parable of the good Samaritan certainly applies to Trevor. Philadelphia, "the City of Brotherly Love", is enhanced because of him, and so is our nation as a whole!" President Ronald Reagan, March 14, 1984.

— "I consider Trevor a soul mate. I am an adult fighting to aid children and he is a child fighting to aid adults. I love him for the work that he does. I love him for the lesson of human kindness he teaches. I love him for what he will do tomorrow and every day after. Trevor is the best example of compassion my daughter, Samantha, will ever have." Sally Struthers, actress.

— "I am only one, but still I am one. I cannot do everything, but still I can do something. But because I can't do everything, I will not refuse to do something I can do." (Trevor on his video)

— "I am glad that winter is over. One night my dad and I tried to sleep on the street, but it was so cold we couldn't do it. We lasted only 3 hours. I don't know how my friends on the street do it." (Trevor)

— When taunted by his classmates — "Hey, Trevor, got a blanket for me?" — Trevor replied, "If I see you on 8th and Walnut, I'll be glad to give you one." Some boys had hit him at recess in the school yard, and he was hurting on the inside too. He felt like an outsider. He never told us in those first months, but he would sometimes go quietly to his room and cry. (Trevor's Place, p. 19)

— Talking with an adult volunteer about the reluctance of some street people to be helped: "It's just like a kitten, a little kitten that feels strange. You put down a little bowl of milk and first of all, the kitten won't come. Or if you get near it, it'll shoot out its claws. You just do it again and again, and bit by bit the kitten learns that it can trust you and then everything is okay." (p. 85)

— To the question 'what have you learned from helping street people?' Trevor replied: "It's taught me that people aren't always what they seem to be. They might look mean to you, but when you go over to them, they're good, they're nice." (p. 106)

Trevor's Campaign

For the Homeless

I am only one, but still I am one.

I cannot do everything,
but still I can do something.

But because I can't do everything,
I will not refuse to do something I can do.

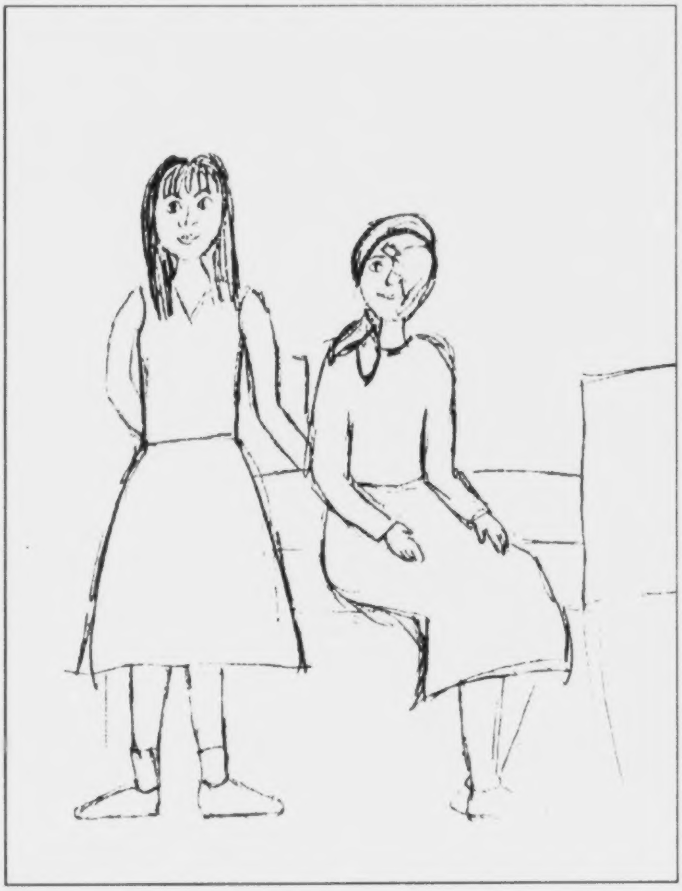
How does make you feel? How can you respond to his challenge?

Jenny Boyce, a Teen Who Was Touched and Those Who Touched Her

The plane soars over dusty brown mountains, and we descend for the landing. My mind races, wondering what will be in store for me in this desolate country of Haiti, the poorest in the Western Hemisphere. A Haitian's life expectancy is 47, mine is 72. Why did I first go to Haiti 5 years ago? I was a high school sophomore and went to see a slide show by Rachel McCarthy and Jennifer Kennedy, two seniors who had just returned from two weeks in Haiti for their senior project. They showed slides of children so malnourished that they could not move, of slums unimaginably poor. But also in these slides I saw love, huge smiles, and lots of giving. In Rachel and Jennifer's voices I heard love, caring, and excitement about what they had experienced. I went home and told my family about it. Mom and Dad said it sounded like quite an experience, but wasn't 16 too young to experience such poverty and difference in culture? Before we could discuss it further, Haiti had a violent revolution, so going was almost out of the question. As the year progressed, however, things in Haiti quieted down and we discussed it further and the rest of my family decided to join me. On December 27, 1986, the four of us were on the plane to Haiti!

1991 marked our fifth trip to Haiti as part of the Haiti Project of People-to-People in St. Louis. In these five years, I have encountered many people that have changed my life and values dramatically. At the boys orphanage, we lived the same life as the boys did, giving a wonderful feeling of being close to the culture and people. The boys live a very simple life with very few belongings or "conveniences", which leaves room for lots of love and growth in life. This is an important lesson I learned from them and I try to imitate it in everyday life. I have found that people who rely on material goods for happiness can never be satisfied because there are always more "things" to acquire, and many times many of these things are financially out of reach. But by valuing people, we always have a vast supply of happiness available.

My second year I decided to give Sans Fil, the home for dying adults, a try. The first day I was very quiet. I felt more comfortable with the women and did little things like giving lotion rubs for their dry skin and watching their faces light up when I painted their nails. I thought it would be very depressing, but they were so full of strength and pride that I left with a great amount of emotion. I came back day after day and got to know the women well. I was feeding the sickest ones by the end of the week and singing songs with some of the healthier ones. I had also ventured down to the men's quarters and was feeding them and giving them lotion rubs too. Last year I bandaged some of the sickest wounds I have ever seen, so bad that I was the one crying while I cleaned them. I feel that when I bandage wounds, I am actually giving these people tangible, physical help. The emotional support that we give by just talking to them, laughing with them, and massaging their dry, worn out shoulders, helps them to feel human. It also helps them to die with some dignity and love, for lots of these people are found dying on the streets, with no one in the world to help them.



The smiles and comfort I have given to these people is extremely minute compared to what they have given me. Through the years I have met many people in Haiti that have influenced me. I usually encounter these people when I push myself to the limit — emotionally, physically, mentally, and spiritually. There is one woman in particular that I worked with at Sans Fil this past year. Her name is Marie (see my picture of us here), and in the short time that I knew her, she taught me endurance, patience, pride and compassion. She had a large tumor removed from her eye. The result was a huge cavity that took up half of her face and was at least two inches deep in places. She knew she was going to die soon, but instead of wallowing in her pain and grief, she would try to talk to me and smile when I painted her nails. We would sing together, since music is an easy way to communicate. I never once heard her complain. When I had to clean her wound, I would cry to see how much pain she must have been in. The amazing thing was that when I cried, she would comfort me, telling me not to worry, to keep working, all the while shaking with pain. I have a life that, in some ways, is hundreds of times better and yet I don't value my life nearly as much as she did. I whine and baby myself when I have a tiny case of the flu, and I know that I'm going to get better! Life looks completely different after my short encounter with this wonderful human being. I now try not to complain when I am uncomfortable or ill. I push myself more and challenge my endurance, each time learning and growing and loving life all the more.The most valuable lesson that I have learned from Marie is the value of human life. Since knowing her, I want to live life to the fullest and help others to do so too.

I have come to realize that I cannot continue to live apathetically or materialistically after seeing the way that other people life. I feel it is my responsibility to do what I can to stop the oppression that is taking place in our country, in Haiti, all over the world. I am a firm believer in the theory that if you are not part of the solution, you are part of the problem, and I refuse to contribute to people like Marie's pain.

The first thing that I have done to fight these problems is to change the way I live, like conserving waste and energy, buying used clothes, emphasizing people instead of things in my life, taking life as it comes, and doing instead of worry. Another way of fighting the problem is to actively volunteer my time each week. I mainly work in a soup kitchen once a week, but I also work with Habitat for Humanity, helping to build houses for low income families in my community.

But it isn't enough to treat the symptoms of the problem, you have to change the system that causes those problems. Education is one of the ways of doing this, so I give numerous slide shows on Haiti, as Rachel and Jennifer gave to me. I have also joined Student Friends of Peace Studies, my college organization promoting peace, justice, and human rights through education and activism.

After I graduate, I hope to open a medical clinic in a migrant workers camp. My interest in working with Third World people and in a medical clinic stems directly from my work in Haiti. I would also like to be involved in some sort of community organizing to knock down some of the oppression that stands in the way of the migrant workers living like human beings. When I look back, it is hard to believe that a slide show could change my life this much!

Questions:

— What led Jenny to do what she did? Are there similar invitations in your life to "get involved"? How?

— What are some of the people or places that could use your help? Could other members of your family also be involved, as in Jenny's case? Is it better to do things like this with your family or just with other kids?

— What helped Jenny overcome her feelings of being uncomfortable, even disgusted, at some of the poverty and disease she saw? Do you ever have similar feelings when you are around hurting people?

— How did Jenny's life change? Which of the changes would you like to make or begin to make in your own life and plans?

Unit 11: Reconciliation with the Earth

The first peace,
which is the most important,
is that which comes within the souls of people
when they realize their relationship, their oneness,
with the universe and all its powers,
and when they realize that at the center of the universe
dwells the Great Spirit,
and that this center is really everywhere,
it is within each of us.

—Black Elk

(from THE SACRED PIPE: BLACK ELK'S ACCOUNT OF THE SEVEN RITES OF THE OGLALA SIOUX, University of Oklahoma Press, 1953)

INTRODUCTION

A. Teacher Overview:

The rich potential of this issue for our lives and the earth as a whole is beautifully expressed by Black Elk in the passage above. The urgency and challenge of the issue is prophetically expressed by one of the most important prophets for the earth in our midst, Thomas Berry. To quote from his THE DREAM OF THE EARTH:

"Of all the issues we are concerned with at present, the most basic issue, in my estimation, is that of human-earth relations... Our ultimate failure as humans is to become not a crowning glory of the earth, but the instrument of its degradation. We have contaminated the air, the water, the soil; we have dammed the rivers, cut down the rain forests, destroyed animal habitat on an extensive scale. We have driven the great blue whale and a multitude of animals almost to extinction. We have caused the land to be eroded, the rain to be acid. We have killed ten thousand lakes as habitat for fish.

"We are playing for high stakes, the beauty and grandeur and even the survival of the earth in its life-giving powers. From being admired and even worshipped as a mode of divine presence, the earth has become despoiled by the human presence in great urban population centers and in centers of industrial exploitation...

"Once a creature of earthly providence, we are now extensively in control of this providence. We now have extensive power over the ultimate destinies of the planet, the power of life and death over many of its life systems....

"No adequate scale of action can be expected until the human community is able to act in some unified way to establish a functional relation with the earth process, which itself does not recognize national boundaries.... Our challenge is to create a new sense of what it is to be human. It is to transcend not only national limitations, but even our species isolation, to enter into the larger community of living species." (pp. 42-43, 50-51)

B. Goals and Process

1. **To help students form a personal relationship with the earth.** This unit does not pretend to be a comprehensive program in earth education. Rather, it takes the principles of earth education and offers a few ways of achieving these principles. The activities are organized primarily around 12 steps in a process of deepening a student's understanding, enjoyment, kinship with and care for the earth — becoming a "true friend" of the earth. Its ultimate goal is to be part of the process of deepening our sense of oneness with the universe and its Creator, as Black Elk so beautifully expresses it. While you may not have time to focus on all of the first seven steps — the appreciation or "preparation for action" steps — the more you can, the more likely this goal may be at least partially achieved. One teacher combined activities from each of the 12 steps over a period of 7 class sessions, culminating in a closing circle in which the students shared their individual action decisions (Step #11). The student's I LOVE THE EARTH book is an excellent place to record their experience of these steps.
2. **To help students root their relationship with the earth in a Biblical, prayerful context.** The more that you integrate the explicitly religious dimension of this issue — found in the Biblical passages and some of the quotations from the "Prophets for the Earth" selections — the more likely will this goal be achieved. The passages from the Jewish and Christian scriptures and from other faith traditions on pp. 141-142, can be part of a more focused study of biblical reflection on the issue and/or part of a prayerful opening or conclusion to each class session. The prayers and hymns in Step #8 can also be helpful here, as can the "Rainbow Sign" lesson.

3. **To help express their relationship with the earth in action.** Step #10 especially, along with the various "Prophets for the Earth" present a wide assortment of individual and group action possibilities. Time should be provided for the group to consider whether to take group action, perhaps even form some kind of on-going group like the K.I.N.D. Club. Depending on the amount of time for this unit, these "Prophets" can each be considered by the whole group or assigned to individuals or small groups. As indicate below, some of them fit neatly into one or two of the 12 steps and could be considered when focusing on that particular step:

   — **Chief Seattle** — extensive excerpts from his famous letter are presented in both question form and as a litany. This would be an ideal conclusion to the 12 steps but could also serve as the opening. A portion of the letter/litany could be incorporated into each class session as well. Note: questions have been raised about the authenticity of this letter, but at a minimum it represents a faithful vision of Native American love of the earth.

   — **Francis of Assisi** — a whole session/day could be spent on him, especially on or near the anniversary of his death on October 4, using the BROTHER SUN, SISTER MOON film. Or his songs and prayers could be integrated into the prayerful parts of class sessions and/or especially considered at Step 8 in the process. Quotation #4 would be a good introductory example for Step 12.

   — **John Robbins** — his specific focus on a diet more consistent with our values (concern for the poor, for the earth and its limited resources, for other animal species, and for our own health) makes it appropriate to consider him at Step 5 in the process, as well as Step 11.

   — **Gwen Kluegel and the Ferguson Middle School K.I.N.D. Club** — students need models they can relate to immediately — for what they can do as individuals and as a class or school. A discussion of the possibility for an Earth Club for their own school, church or synagogue could come at the end of the unit or be incorporated into Step 11.

4. **To help students see the connection between caring for the earth and working to reverse the nuclear arms race.** Step #11 adds this important connection. The "Rainbow Sign" lesson offers a Biblically based way of achieving this goal.

5. **To help students integrate all this into their lives.** Since music is a wonderful way of doing this, you might start this unit or interweave throughout the unit the appropriate songs from JOURNEY WITH JUSTICE — "O Yahweh" and "Genesis 1:28" (see p. 134) — and from JUBILEE — "In Defense of Creation" (see p. 16).

C. The Cognitive Dimension — Reflections by a Biology Teacher

To balance the affective and behavioral emphasis in this unit, it is important to preface this unit with (and integrate into your teaching wherever possible) the cognitive concerns of biology/ecology teachers like Connie Mutel who reviewed this unit carefully. The following five points comprise her "environmental ethic", one that complements this unit well :

1. All of the earth is God's creation, this creation continues, and is sacred to God. Because of God's involvement in the continuing creation of balances in nature, of intact ecosystems, as well as of individual lives, God is revealed to us through creation. Thus, we rob ourselves of one "route to God" by destroying creation, by destroying ecosystems.

2. All life is sacred, not just human life. If all life is sacred, then how can we continue to sacrifice other species for a rising human standard of living? Or, how can we say the human population can continue to rise, if it means that the populations of other species decrease? What about entire ecosystems being sacrificed for a growing human population, which is what happened to the tall grass prairie (now the "corn belt") and is happening to tropical rain forests? Should ecosystems with thousands of species be destroyed to produce food (or other resources) for one species — the human? These are difficult questions and pose obvious Christian dilemmas.

3. From my perspective as an ecologist, it is the system that counts, not the individual. From the human perspective, this is rather sharp — and perhaps it cannot be applied to humans — but the idea is important to consider. Think of it from the perspective of a natural ecosystem such as a forest. The individuals come and go, species may increase or decrease in number, but the basic character of the forest is maintained, and that is what counts. The character will not be changed by fluctuations of species numbers (within limits), but it will by the disappearance of a species. I believe that we must work to preserve a diversity of systems, both cultural and natural/ecological, rather than work to preserve individuals. Only with a diversity of cultures and ecosystems will health (environmental and other) be preserved. This is in great contrast to many of our "hunger programs" which save individuals even while systems continue to disappear. Again, a good example is the destruction of tropical rain forests for food.

4. When we talk about environmental health, it is usually approached in terms of benefits to humans; i.e., we must save the earth so it can sustain human life. The "quieter benefits" of such preservation are not always realized, but there is real spiritual richness in getting "back to nature", back to our evolutionary roots.

5. A simple relationship that is often not realized is that everything comes from nature and ultimately from natural systems. When resources of any type are used (visibly like food or paper products or invisibly like electricity), it means that the resources have been taken away from other life forms — through habitat destruction or direct use of the other life forms. The other life forms are later affected by human waste/pollution as well. This can be translated in positive terms, generally easily understood by children — the less we use, as a species or society, the more that's left for other animals and plants and the more they flourish.

Note: Connie highly recommends two resources in particular for expressing this environmental ethic succinctly — "Man and Creation", a chapter in Albert Schweitzer's THE TEACHING OF REVERENCE FOR LIFE (New York: Holt, Rinehart & Winston, 1965); and "The Land Ethic", a chapter in ecologist Aldo Leopold's classic A SAND COUNTY ALMANAC (Oxford University Press, 1966; 295 pp). She has also "translated" her ethic into a practical program for churches and synagogues. For a helpful flyer, write to "ZEST" (Zion's Environmental Stewardship Taskforce), Zion Lutheran Church, 310 N. Johnson St., Iowa City, Iowa 52245. For some easy to read ecology textbook type resources, she especially recommends Paul Colinvaux, WHY BIG FIERCE ANIMALS ARE RARE (Princeton, NJ: Princeton University Press, 1978) and Charles J. Krebs, THE MESSAGE OF ECOLOGY (New York: Harper & Row, 1988).

D. Some helpful general resources

1. For teachers who want to use a more comprehensive program on earth education, we strongly suggest using the most age-appropriate one from the many developed by the Institute for Earth Education (Cedar Grove, Greenville, WV 24945). They seem to be the most developed of earth education programs in North America and their values, objectives, and methodology closely match our own. Some of Steve Van Matre's more interesting guidelines include 14 "Immersing Techniques", a "Personal Leadership Inventory" of 17 key behaviors for teachers in this area, and some ways of providing the "magic" for what he calls the "adventuresome, magical learning experiences" that teachers need to provide students in this area. These are contained in an excellent 334-page volume entitled EARTH EDUCATION: A NEW BEGINNING, the comprehensive overview explaining all of the Institute's earth education programs. For junior and senior high schools, the two most appropriate programs are
   - SUNSHIP III, a complete program for 13-14 year-olds;
   - EARTHWAYS, for small groups of 16-19 year-olds working together to develop personal responsibility while exploring the richness of the earth. Write for a catalog for more complete descriptions and other resources.

2. The Sierra Club (730 Polk St., San Francisco, CA 94109; 415-776-2211) has many teacher and students resources, including books, pamphlets, AVs, posters and maps, and a free quarterly teacher newsletter entitled SIERRA ECOLOGY. Request their catalog. Their GREEN GUIDES teachers book desribes over 470 free or inexpensive aids on 67 environmental topics; $6 from Sierra Club Environmental Education Committee, P.O. Box 557953, Miami, FL 33255.

3. EarthSave (706 Frederick St., Santa Cruz, CA 95062; 408-423-4069) is John Robbins' foundation. It has a number of written and AV resources on the environment in general as well as on diet, plus earth balls and posters. (see p. 102)

4. ECOL-0-KIDS (3146 Shadow Lane, Topeka, KS 66604, 913-232-4747) claims to have the largest selection of "earth-friendly" gifts, books, T-shirt, and educational items for kids in the world. Write for their free catalog.

5. John Elkington, Julia Hailes, and Joel Makower, THE GREEN CONSUMER (New York: Penguin Books, 1990, 342 pp) is a treasure. Part I offers a vision and factual statement on the environment and how our everyday purchases can make a difference. Part II is a comprehensive guide to what products to buy and not buy, including brand names and addresses. Part III is an action guide on environmental issues, plus a comprehensive bibliography of books and organizations.

6. The Earth Works Group (1400 Shattuck Ave., #25, Berkeley, CA 94709; 415-841-5866) publishes or distributes several helpful guides including 50 SIMPLE THINGS YOU CAN DO TO SAVE THE EARTH — for adults in general, a business version, an energy version, and a 1991 update THE NEXT STEP: 50 MORE THINGS.... The children's version, 50 SIMPLE THINGS KIDS CAN DO TO SAVE THE EARTH, is excellent for both information and action.

7. Roma Dehr and Ronald M. Bazar, GOOD PLANETS ARE HARD TO FIND! (Earth Beat Press, P.O. Box 33852, Station D, Vancouver, B.C. Canada V6J 4L6; 604-736-6931; 1989; 42 pp; $7) is a colorful information-action guide for junior high students, with possibilities for each letter in the English alphabet and an extensive list of environmental groups.

8. The Video Project has many excellent videos on the environment. Especially helpful for this unit and age group are SPACESHIP EARTH: OUR GLOBAL ENVIRONMENT (25 minutes, 1990, $40 purchase; with teachers guide) on deforestation, global warming, and ozone depletion, narrated by young people and featuring the rock star Sting; WE CAN MAKE A DIFFERENCE (see p. 102), THE ROTTEN TRUTH (30-minutes, 1990, $20 purchase) on the garbage crisis using engaging animation, music and graphics.

9. Barbara Becker, librarian and nature lover with "ZEST" (see above) recommends the following for both children and adults to stimulate a sense of kinship with the earth:

   — John Burningham, HEY! GET OFF OUR TRAIN (New York: Crown, 1989)

   — Lynne Cherry, THE GREAT KAPOK TREE: A TALE OF THE AMAZON RAIN FOREST (New York: Harcourt, Brace, Javanovich, 1990)

   — Susan Milord, THE KID'S NATURE BOOK: 365 INDOOR/OUTDOOR ACTIVITIES AND EXPERIENCES (Charlotte, VT: WIlliamson Publishing, 1989)

   — Natalia Romanova, ONCE THERE WAS A TREE (New York: Dial, 1985)

   — Allan Say, THE LOST LAKE (Boston: Houghton Mifflin, 1989)

   — Chris Val Allsburg, JUST A DREAM (Boston: Houghton Mifflin, 1990

E. **Resources for specific steps in the 12-step process**

As you go through each of these 12 steps with your students, be sure to involve their creative thinking as much as possible in identifying ways of acting on each step. There are several initial implementation suggestions for most of the steps on p. 143, but those are meant more to stimulate their own thinking than provide the "answers" to the questions asked with each step. You might have students jot down some initial possibilities for each step on their own before comparing answers in small groups and/or as a whole class. Students should hear one another's ideas before finally deciding on their own individual actions. Their journals or notebooks would be especially important to use with this section of the unit.

1. **See the faces of the earth**

   — Audio-visuals like COME IN PLANET EARTH (Grace Contrino Abrams Peace Education Foundation, 3550 Biscayne Blvd., Miami, FL 33137), NO FRAMES, NO BOUNDARIES (produced by Creative Initiatives and available from Beyond War or the PRC) and/or NASA footage of space flights present a view of the earth as a whole, with inspirational reflections from the astronauts.

   — Pictures of the earth from space — the "fragile blue marble" — provide a special perspective on the earth, allowing us to see it as a whole, without political boundaries, in all its vulnerability. This picture is available in a variety of forms — as a 2-inch "earth seal" (from EarthSeals, P.O. Box 8000, Berkeley, CA 94707), as a 2' x 3' poster (from the World Federalists, UN Office, 777 United Nations Plaza, New York, NY 10017); and a similarly sized poster as part of the COME IN PLANET EARTH curriculum, and as an "Earth Flag" (from Earth Flag Co., P.O. Box 108, Middleville, NJ 07855). Kevin W. Kelley, ed., THE HOME PLANET (Addison Wesley), presents stunning photographs of the earth from space with quotations by astronauts of many nationalities.

   — Globes are another way to see the earth. Especially attractive are the 12-inch and 16-inch inflatable globes without political boundaries (from EarthSource, P.O. Box 4226, Bellingham, WA 98227; 1-800-PLANET 3).

2. **Learn her names and stories**

   — Have students read the excerpts from Brian Swimme, a cosmologist-poet, p. 116. You might also provide excerpts from Thomas Berry, THE DREAM OF THE EARTH (San Francisco: Sierra Club, 1988; see Teacher Overview above) or from a dialogue with Berry in BEFRIENDING THE EARTH: A THEOLOGY OF RECONCILIATION BETWEEN HUMANS AND THE EARTH (Mystic, CT: Twenty-Third Publications, 1990).

   — Robert D. Ballard, EXPLORING OUR LIVING PLANET (National Geographic Society, Washington, DC 20036; 1988; 366 pp) is a comprehensive story of the evolution of the universe, with stunning pictures; a "must" reference work for school libraries.

- Videos like GORILLAS IN THE MIST (about Dian Fossey's relationship with some African gorillas) bring the animal kingdom much closer to our lives and can inspire people of all ages to learn more and act more responsibly.
- For a scattering of simple descriptions of concepts, several for each letter of the English alphabet (e.g., "F" includes famine, food chain, forest, and fossil fuel energy), with pictures and action possibilities, use GOOD PLANETS ARE HARD TO FIND! (see Resources #7 above).

3. **Communicate with the earth**

- Listen to some "earth music". Many tapes present earth sounds, including EARTH LIGHT by Larkin and Friends and some of Paul Winter's music, especially EARTH: VOICES OF A PLANET. His EARTH MASS (a 1982 2-record album from Living Music) includes wolf, whale and loon sounds in a joyous celebration of the earth in the form of the Roman Catholic Mass. Other teachers have recommended AUTUMN by George Winston, THE HARVEST by Tom Howard, HEARTSOUNDS by David Lanz, REFLECTIONS OF IVORY by Lari Goss and Cheryl Rogers.

A Special Process: A "Council of All Beings"

A **"Council of All Beings"** is an exciting imaginative way of really listening to the earth in her various life forms. Described in detail in THINKING LIKE A MOUNTAIN (New Society Publishers), Joanna Macy and others offer this as a single ritual and as a whole program to help humans overcome our separation from the rest of our natural world. The experience can take several hours, preferably out of doors but also possible indoors. Shorter versions involve the following steps:

- Participants spend some silent time alone in nature (or their imaginations) open to what life form (plant, animal, river, forest, mountain, etc.) they should become and be voice for in the "Council", listening for what they should say as that life form. Some students may be moved to speak for some group within the human species that has been especially hurt by other humans — e.g., Native peoples of many countries, or people with disabilities, or African Americans or other people of color.
- Make a mask representing that life form, to be worn when they speak to the humans at the "Council" (cardboard masks on a stick to be held in front of the face are the best)
- Each participant says three things to the humans at the "Council". First, what is it like to be that life form and what their experience in nature is like. Secondly, what their life has become since humans entered the scene. Thirdly, what they have to offer humans, i.e., some of their special powers and strengths to help humans working to stop the destruction of these life forms. For example, a "mountain" might describe herself as ancient, strong, solid, with many rocks, valleys, and tree-lined rivers. She might add that she shivers a lot in the cold and is often covered with snow or ice. Secondly, she might complain to humans about how they have dynamited and mined her, torn off her forest skin, washed her top-soil away, choked her rivers and streams. Finally, "mountain" might remind humans about her long history of offering humans a place for wisdom and peace, shelter and hope; of being an example of endurance and strength; of revealing the grandeur of God.
- After each life form speaks, the humans might respond: "We hear you, ______ (mountain); we are sorry for what we have done to you; and we thank you for your gifts to us."
- Conclude with some kind of ceremony in which participants release their life forms by placing their masks on an altar for a "Communion" worship service emphasizing our unity with all creation.
- THINKING LIKE A MOUNTAIN has numerous other suggestions for conducting this experience, engaging preparatory activities (e.g., a reading of Chief Seattle's testimony; see below) and crucial follow-up action planning.
- THE LORAX, a Dr. Seuss story in both book (Random House, 1971) and video ($12 purchase from ECOL-O-KIDS or rent free from Church World Service) form, is a wonderful introduction to this idea of speaking for the earth, and should be used with or without a "Council"

4. **Apologize to the earth**

- Part of our communication needs to be words of apology for our ingratitude, our carelessness, our harming of the earth. Many Native Americans combined gratitude and apology. For instance, as explained by a Navajo in Susan Anderson's beautiful SONG OF THE EARTH SPIRIT (McGraw Hill and Friends of the Earth, 1973; 127 pp) about the Navajo people and land, "When we butcher a sheep, we sing a little song for him. In the old days the hunter sang to the deer that he knew the deer's life was as precious as his, but he must kill, so his children could have food to eat. He explained that the deer's life would continue in his body." (p. 29)

- Invite students to choose at least one action they can each do as part of their apology and to express this decision to the earth in some way. They could go outside and touch some part of the earth with their hands as they say their apology and commitment or they could also place their hands on some kind of cloth or inflatable earth ball (see Step #5 below).

5. **Touch the earth**

- In addition to the healing touches of apology, the earth can be touched and hugged in a variety of ways. Hugging especially seems to deepen friendship. Earth balls provide a way of hugging the earth even indoors. While the many forms of inflatable earth balls can be used here, more huggable are the "Hug a Planet" stuffed cotton earth balls that come in three sizes — 8", 16" and 36" in diameter, from XTC Products Inc., 247 Rockingstone Ave., Larchmont, NY 10538; 914-833-0200.
- Nature walks or experiences should include time for touching the earth with our hands — sifting soil, gently touching the petal of a flower, putting our hands (or whole body) in a cool stream, pool or lake, rubbing the bark of a tree. Hugging a tree goes a step further.
- Gardening puts our hands in nurturing contact with the earth. One of Gandhi's educational principles for the children of India held that "what the hands do, the heart learns." This is one of the reasons for vegetable gardens as part of Gandhian schools. If we work the earth with our hands, we will love the earth with our hearts. Judy Thais suggests planting spices, herbs, and fragrant flowering plants -- sage, dill, mint, rosemary, etc., to add to the sense of smell.

6. **Eat with the earth**

- Fellowship and friendship always involves eating together. See p. 143 for options.
- Another aspect of eating with the earth is eating more in harmony with the earth, that is, developing a diet that respects the limited resources of the earth and the health needs of our own person. For many, this will mean less meat, certainly less junk food, less heavily processed and/or heavily packaged foods, and probably fewer meals at fast food restaurants. For older readers, DIET FOR A NEW AMERICA by John Robbins presents a compelling case for moving in a vegetarian direction (see excerpts on pp. 150–151). DIET FOR A SMALL PLANET (Ballantine Books) by Frances Moore Lappe is another classic. THE MOOSEWOOD COOKBOOK (Ten Speed Press) by Mollie Katzen and the MORE WITH LESS COOKBOOK (Herald Press) by Doris Longacre are popular guides for such a diet.

7. **Sing and dance with the earth**

- Communication that turns words into songs and dances promotes friendship with the earth more than words alone. Popular songs like "Imagine" by John Lennon, and "We Are the World" by various international artists touch students. Others are listed above, p. 12. Have them identify some of their own contemporary music and videos that express a concern for the earth.
- Jude and Doug Krehbiel's song about "Genesis 1:28" is a beautiful musical reflection in both Hebrew and English of this whole process of becoming friends with the earth. The lyrics go:

Like a baker kneading bread	Mil-oo et-ha-ah-rets
Rub the land with a gentle hand	Pru oor-voo
Like a gardener tending plants	Oo-mil-oo Et-ha-ah-rets
Nurture the earth in tune to the master plan	Vah-kiv-shoe-hah Oor-doo
Use dominion wisely	Bit-got hyom
Treat creation tenderly	Oob-oaf-hasha-myeem
By your gifts you will bring	Vee-he-nay
Goodness to all living things.	Tove-me-ode

- Pete Seeger's "One Blue Sky Above Us" is another beautiful option, especially appropriate in conjunction with the "Rainbow Sign" lesson below, pp. 139–140:

One blue sky above us, one ocean lapping all our shores,
one earth so green and round, who could ask for more?
And because I love you, I'll give it one more try
To tell our rainbow race it's too soon to die."

8. **Praise the earth and her Creator**

- Many of the Psalms in the Jewish scriptures are hymns of praise to the Creator for and through the beauty of creation. Especially appropriate are Psalms 8, 65, 104, 136, 145,147, and 148; also 19:1, 33:5, 66:1, 95:3-5. Pray these often.
- Create our own Psalms. For instance, have students do their own version of Psalm 148. Reflect on Francis of Assisi's own version, entitled "A Canticle of Creation" (see below, p. 149) before inviting your students to write their own.
- The writings of other "earth lovers" can inspire our own when we reflect on them and allow time for our own thoughts and feelings to surface. Read and reflect on the selections in the "Prophet Profiles". Encourage students to read collections of such writers, like THE EARTH SPEAKS. Perhaps have each student do a project on one particular earth lover.
- All these could be part of the I LOVE THE EARTH BOOK (see Step #11)

9. **Exchange gifts with the earth**

- The earth has given us so many incredible gifts, most of which we take for granted. We can become more grateful recipients of the earth's gifts, collect them, display them in our homes, classrooms, places of worship, and workplaces, and use them as gifts for others. These include simple things like pinecones, flowers. And we can give the Earth back some in return. Native Americans in particular held this as a sacred part of their way of life. For the Cheyenne Indian, for instance, the buffalo hunt began with this prayer: "We gather to honor the earth and its thousand spirits, to pray and offer our promises to the life in the earth so that all the trees and the grass and fruits and animals may thrive and grow strong and thereby feed us." According to Paul Lederer in CHEYENNE DREAMS, the Cheyenne were grateful to the earth and its animals and wanted to return gifts to the earth. (Quoted in "For the Love of Planet Earth", a 4-page YOUTH UPDATE from St. Anthony Messenger Press, 1615 Republic St., Cincinnati, OH 45210).
- Encourage students to plant flowers, especially in places that have been neglected (e.g., a backyard weed patch), or to plant a tree. Using live Christmas trees which can be planted after the holidays is one possibility.
- "The Man Who Planted Trees" is a 30-minute film about Elzeard Bouffier, a delightful and inspirational story for people of all ages. His story is available in written form entitled "The Man Who Planted Hope and Grew Happiness" by Jean Giono, in SHARING THE JOY OF NATURE, pp. 142-153; and as a separate little book from the Chelsea Green Publishing Company, Chelsea, VT 05038.
- To support tree planting in other parts of the world, contact Children of the Green Earth (307 N. 48th, Seattle, WA 98103; 206-781-0852) about their tree planting partnerships.

10. **Protect the earth; stand in defense of creation**

- A fun introduction to standing and speaking for the earth is the video version of THE LORAX (see above, p.133), the Dr. Seuss character who speaks for the trees and other life forms threatened by "progress".
- Have students read the selection on "Gwen Kluegel and the Ferguson Middle School K.I.N.D. Club" below, pp. 146–147, and name any of her or the club's actions that they have done or might like to do and discuss the possibility of forming a K.I.N.D. Club or similar group at their school. For more information on forming a K.I.N.D. Club, contact the National Association for Humane and Environmental Education, 67 Salem Road, East Haddam, CT 06423. They publish KIND News Seniors, a monthly 4-page colored newspaper for grades 7-12; and KIND Teacher four times a year, providing 80 pages of reproducible worksheets. For $20 a year, you get 32 copies of the KIND News each month, KIND Teacher, a KIND Club poster, and 32 KIND student ID cards.
- HELP SAVE PLANET EARTH is an engaging 60-minute, 1990 video on toxics, garbage, water conservation, ozone depletion, energy efficiency, motoring, eating, and species protection, featuring US entertainers and offering specific directions for life-style changes and political action, concluding with a helpful list of environmental groups and resources (purchase for only $14.95 from Mass Media Ministries).
- Church/synagogue youth groups might contact "ZEST" (see above, p. 131) for how they might help promote such concerns throughout their congregation.
- Be sure to include some more political and corporate actions like consumer boycotts. For instance, many young people were part of the successful 1989 boycott of Burger King because of their importing beef raised on former rain forest land in Central America. Others participated in a

successful campaign to get the giant tuna companies to refuse to buy tuna that was captured by the huge nets that trapped and killed so many dolphins. For a regular update on consumer boycotts relating to environmental issues (and many other peace and justice issues), see the semi-annual NATIONAL BOYCOTT NEWS (6506 28th Ave NE, Seattle, WA 98115) and Co-op America's quarterly magazine with an 8-page boycott update insert (see p. 116).

- To combat the extinction of species, you might contact either the World Wildlife Fund (1250 24th St. NW, Washington, DC 20037) or the Nature Conservancy (1815 N. Lynn St, Arlington, VA 22209). The discussion of species extinction in "The Rainbow Sign" lesson below — on Noah and the Flood — would be good background for this action possibility.
- Challenging the nuclear arms race is an important dimension of protecting the earth. In fact, the Methodist Bishops of the US entitled their prophetic document on peace IN DEFENSE OF CREATION. The arms race threatens the earth not only in the possibility of actual nuclear war but in wasting precious resources on unnecessary weapon systems while not enough money is available for caring for the earth and meeting basic human needs. It also threatens the earth through nuclear testing and nuclear waste. If we think of the earth as our "mother", what a desecration it is to explode nuclear weapons in her belly. We can almost imagine earthquakes as the voice of our mother earth crying out against this desecration. No wonder a growing number of people demonstrate at the Nevada Testing Site near Las Vegas. One specific action we can all do is to join the national effort for a "Comprehensive Test Ban Treaty". Letters and petitions to our political representatives are essential. Paul Newman narrates an excellent 30-minute video on the CTBT (available from the Center for Defense Information, 1500 Massachusetts Ave. NW, Washington, DC 20005; also from our Institute) as background for this issue. The "Rainbow Sign" lesson also provides some Biblical background for this whole issue.
- To join an international campaign to protect the rain forests, contact the Rainforest Action Network (300 Broadway, #28, San Francisco, CA 94133). One unique campaign focuses on preserving part of the Monteverde Cloud Forest in Costa Rica as a "Children's International Rainforest". North American participation is being coordinated by Children's Rainforest, P.O. Box 936, Lewiston, ME 04240.
- For a national effort to plant 100 million trees in US urban areas, contact Global Releaf (1516 P St. NW, Washington, DC 20005). For other tree oriented activities and resources, contact Children of the Green Earth (see step #9 above).
- Other groups involved more in direct action campaigns on behalf of the environment include GreenPeace (P.O. Box 3720, Washington, DC 20007), Earth First! (P.O. Box 7, Canton, NY 13617; 315-379-9940). See THE GREEN CONSUMER for descriptions of these and dozens of others like the Natural Resources Defense Fund and the Environmental Defense Fund, both highly recommended by Connie Mutel. You might have your students research such groups and present their action possibilities to the whole class.
- Schools can use recycled paper and paper products and encourage others to do so too. One source is Earth Care Paper Company (P.O. Box 14140, Madison, WI 53714; 608-256-5522).
- Then have the students make individual decisions about their next steps in protecting the earth. Be sure to keep them realistic, perhaps limiting them to one next step and a plan about how they will carry out that step. Encourage them to keep their list in a place where they see it regularly, in addition to perhaps adding a copy of it to their I LOVE THE EARTH BOOK. When they feel comfortable with their first next step, encourage them to take a second next step.
- Decide as a group on some kind of group action, again limiting the group perhaps to one action or forming several committees or groups, each of which will commit itself to one action or project. Provide time for planning, doing, evaluating, celebrating and following up on the project.

11. Make an explicit commitment to the relationship

In order to grow, any friendship needs to be made explicit, involve some kind of commitment, and extend over a period of time. Part of living out this friendship involves spending time together in silence. With regard to the earth, there are a number of possibilities.

- As an expression of our commitment to care for the earth, you might use "The World Pledge" on p. 143 and have students reflect on its meaning and how they might carry out the pledge. This would be especially appropriate to use in conjunction with an "earth flag".

- **Encourage students to write an initial letter of friendship to the earth, as suggested on their student page. This letter might be followed by additional letters, perhaps included in each student's I LOVE THE EARTH BOOK.**
- Encourage students to visit more regularly those places where they especially enjoy the earth, particularly one "magic spot" they might have, and take time during those visits for some or all the forms of communication and enjoyment noted in the previous steps. The importance of silent togetherness in any friendship cannot be overstressed.

12. Share the earth with others

- Encourage students to make an I LOVE THE EARTH BOOK and share it with others. You might make one yourself and share it with them.
- Invite your students to discuss all of this with their families, to see if they can get their whole family involved. This could extend to friends, neighborhood, community groups (e.g., Scouts, sport teams), and church or synagogue. At a minimum, it would be very helpful for each student to have at least one other student with whom they are sharing this concern, so that they don't feel like they are out there all alone.
- Get some media coverage for these concerns and actions, at least in a school paper, newsletter, or bulletin. Broader media coverage extends the impact of the actions, inviting others in the community to become more concerned and active, as well as affirming your students for what they are doing.
- Even the photography has the possibility for broader exposure — putting together some kind of exhibit that can be displayed throughout the school or even the broader community.
- T-shirts, bumper stickers, buttons worn on our clothes, posters and banners for the school or church or synagogue are all ways of "going public" on behalf of the earth. Students can design their own versions of any of these as well as purchase existing ones. Sources include:
  - Northern Sun Merchandising, 2916 E. Lake St., Minneapolis, MN 55406; 612-729-2001;
  - The National Wildlife Federation, 1412 16th St., NW, Washington, DC 20036.
- Letters to the editor of newspapers, as well as to our political representatives, make our concerns more public and invite others to action.
- Catchy, creative versions could include a "help wanted ad" to people from the planet, a bill of rights for plants and animals and the rest of the earth, a "world anthem" or "world pledge"
- Working to keep things like zoos, natural history museums, or botanic[illegible]ardens in your community free to the public or at least at a price that most people can a[illegible]nother way of sharing the earth with others.
- Give the gifts of the Earth as presents and tell the story of the artisan; e.g., give baskets of pinecones and tell about the pinetree who made them and the place where this pinetree lives, especially if it is a special place you visited. What a creative way of helping others see the Earth around them and its generous creativity!
- To work for a more equitable distribution of the earth's resources, see the action suggestions in the unit on "Solidarity with the Poor". As background for this whole issue, you might use a video like WHERE LAND IS LIFE (30 minutes, 1989, Maryknoll World Production; only $20 purchase). This portrayal of the struggle of the Indian peoples of Peru to preserve the earth raises many important insights and questions to present to students:
  - the sacredness of land to all Native peoples
  - does a cooperative relationship with the land lead to a more cooperative way of living in general? (they work as a community and divide the harvest in a way that benefits all)
  - to whom should the land belong — to those who buy it? those who till it? everyone? all of the above? none of the above?
  - is land redistribution necessary? is it just? are land take-overs by the landless necessary? are they just?
  - what does all of this mean for our own country? for small farmers? for the giant agribusiness corporations? for US or Canadian farm policy?

Chief Seattle's reflections on the earth (see pp. 144–145) are inspirational background for some of these issues.

Resources and activities around the "Prophets for the Earth"

A. General resources

1. Anthologies of writings of these and other "prophets for the earth" include:

   - Steve Van Matre, THE EARTH SPEAKS (Institute for Earth Education, 1983, 186pp), excerpts from the writings of the most notable "prophets for the earth" of the past two centuries; a wonderful collection.

   - Christopher Plant and Judith Plant, TURTLE TALK: VOICES FOR A SUSTAINABLE FUTURE (New Society Publishers, 1990, 133 pp), interviews with some "newer" and not so widely known prophets for the earth, including several Native Americans.

2. Audio-visuals on what some prophets are doing and what youth can do include

   - WE CAN MAKE A DIFFERENCE, a 16-minute 1989 video in which 12 high school students interview hundreds of children ages 4-18 on what they are and can do to protect the earth; ($30 rental, $55 purchase from the Video Project)

   - MAN OF THE TREES, a 26-minute 1982 video on Richard St. Barbe Baker, a remarkable New Zealander who dedicated most of his 92 years to preserving the world's forests ($30 purchase from the Video Project)

B. On specific prophets

1. **Chief Seattle**

   - HOMELAND, a 21-minute 16mm film ($20 rental from EcuFilm), puts beautiful scenery together with the full text of Chief Seattle's statement, followed by scenes of how humans have harmed the earth, and concluding with a return to how the earth should be enjoyed.

   - For a written version of the full statement, see THINKING LIKE A MOUNTAIN (#4 above, p. 97), among other places. BROTHER EAGLE, SISTER SKY (New York: Dial Press, 1991) is a beautifully illustrated (by Susan Jeffers) version of the letter.

   - Use the litany attached to the excepts from Chief Seattle as part of class prayer or group worship service, or have students create their own litany.

2. **Francis of Assisi**

   - Murray Bodo, FRANCIS, THE JOURNEY AND THE DREAM (St. Anthony Messenger Press, 1972) is probably the best first book for adults and older students. For junior high students, the comic book story of Francis is excellent — FRANCIS: BROTHER OF THE UNIVERSE (Paulist Press).

   - THE CANTICLE OF BROTHER SUN, photographic reflections by Ed Anthony, OFM (Franciscan Communications, 1989; 16pp; $1.25) is a beautiful presentation and commentary on Francis' famous "Canticle".

   - Louis Vitale, OFM, CARING FOR CREATION: OUR CHRISTIAN CALLING (Franciscan Communications, 1990; 16pp; $1.25) is another beautifully illustrated call to live more in harmony with creation, from an explicitly Franciscan perspective and including Francis' "Canticle".

   - GOOD MORNING, GOOD PEOPLE is a 15-minute filmstrip/cassette telling the story of Francis against a background of contemporary scenes that helps high school students apply his values to their own lives and day (one of a three-part series entitled FRANCISCAN: A GOSPEL LIFESTYLE FOR TODAY, from Teleketics; $90 for all 3; $30 each).

3. **John Robbins**

   - For a copy of DIET FOR A NEW AMERICA or MAY ALL BE FED (its 1992 sequel offering numerous action suggestions and recipes) and other information on the themes of his books and the work of EarthSave, contact them at 706 Frederick St., Santa Cruz, CA 95062; 408-423-4069.

   - They also have a 1991 60-minute video, DIET FOR A NEW AMERICA: YOUR HEALTH, YOUR PLANET, that features John Robbins.

   - EarthSave also has a 28-page student action guide, WHO SAYS YOU CAN'T CHANGE THE WORLD, on the organization and actions of environmental youth groups.

For Teachers and Bible Storytellers

The Rainbow Sign: A Jewish Curriculum for the Nuclear Age

Love of the Earth as giver of life is deeply rooted in many human cultures. In our society, however, the roots have been paved over by layers of asphalt and concrete -- products of a techno-industrial culture that has denied the breathing, living character of the planet. The value of stewardship flowers mainly in "traditional" societies and in those instances when we uncover some of our own deep cultural roots, as is the case with "The Rainbow Curriculum."

This curriculum was written for use in Jewish religious education by Judith Axler and David Harbater. The following excerpts are reprinted with their permission, while the whole unit is available as part of Betty Reardon's excellent book, "Educating for Global Responsibility." It is applicable as well to religious education in other denominations, to environmental education, and/or to the study of Western culture. Whether viewed as ancient history, revelation, or as a myth to provide meaning to our culture, the story of the Flood has much to teach contemporary generations of all faiths. Through this story lessons can be fashioned about the living Earth, human relationship to and responsibility for it, and the problems posed by ecological destruction and the threat of nuclear holocaust.

This curriculum is an attempt to provide a Jewish approach to what has been called "Nuclear Age Education." It draws on the notion of the Rainbow Sign: Noah's Flood and the covenant that followed. By this approach, it seeks to draw upon Jewish traditions and values, and to balance the message of warning with one of hope. In emphasizing the need for us to uphold our part of the covenant -- for us to act in ways that preserve the Earth -- we point out the possibility, and the necessity, that we "choose life."

The Flood Story

In telling the story, break up the narrative now and then by asking leading questions of the students. (For example: How does the ark symbolize the importance of species preservation? What day did the Rainbow appear? What is a "covenant"? Who were the parties to this covenant? What did God agree to do? What is our obligation? When we see a rainbow, what should we remember?) Here is a sample narrative:

We read in Genesis that there was violence and corruption in the world and God was sorry that God had ever created the world. So God decided to destroy it by a Flood, and to start over. God told Noah to build an ark for himself and his family and for two of each species of life, so that after the Flood there would be survivors to start the world over.

Once day in the spring, on the seventeenth day of the Hebrew month of Iyar, the Flood started. It rained for forty days and forty nights, and everything was wiped out -- except for Noah and his family, and the animals he brought on the ark. Even after the rain stopped, the Earth was still covered with water.

But finally, a year and ten days after the Flood began (Which day? the 27th of Iyar), the Earth was dry, and Noah and his family and all the animals left the ark, God put a rainbow in the sky, to signify God's covenant with Noah (What's a "covenant"?), promising never again to destroy all life on Earth. And God said that from then on, there would be a rainbow in the sky after it rained, to remind us of the covenant. (Any time we see a rainbow, we're reminded that this rain is a good rain -- a rain of life, for us, for the crops, for the animals --

not a rain of destruction, which God has promised never again to send.) But if a covenant is a bargain, a contract, then who is it between? (God and Noah, with Noah representing all of us.) Just as God promised not to destroy the Earth, what is our part of the bargain? (We're to act as caretakers of life on Earth. Human beings have a special role to play on Earth, but at the same time there are limits to what we're allowd to do. By violating these limits, the people of Noah's time had brought the Flood on themselves.

Discussion

Have we lived up to our part of the covenant? Ask the students: Have we helped to preserve the Earth and life on Earth? Have we acted as caretakers, recognizing limits on our actions? In what ways have we? In what ways haven't we?

We've acted in ways that have destroyed many forms of life. Even after surviving the Flood, these species have become extinct in recent times. One example is the dodo bird, and now we have the expression that something is "as dead as a dodo." Other species are now close to becoming extinct. But at least we're now doing what we can to save them, before it's too late. Once example is the whooping crane. Another is the bald eagle, our national bird. There used to be lots of bald eagles, but now there are only a few. As long as some are left, it's still possible to save them -- but once they're all gone, it's too late. So it's important to act now. After all, each time we make a species extinct, we violate the covenant, and we destroy a little bit of the world.

Lessons From the Flood Story

The Earth as ark. The Earth today is in some ways like Noah's ark. The ark was a big place -- it had to be, to hold all those animals. But it was also a small place -- a single boat, out at sea, surrounded by nothing but water. Those on board had to make do with what they had, because there was nothing outside. Imagine if they tossed their garbage around the ark or threw away things after using them just once. Soon they wouldn't have the things they needed, and the ark wouldn't be a livable place. It's the same with us. If we pollute and use up our resources, we're also in trouble. Our planet is like an ark, and outside it is the emptiness of space. We'd better make sure the earth is a livable place, because we have no other place to go.

The earth is like the ark in another way. Imagine if some of the animals on the ark didn't get along with some of the other animals. Maybe the elephants and the giraffes argued and blamed each other for everything that went wrong with the ark. What if they began fighting with each other? How would it soon be for all others on board?

We're in much the same situation today. The United States and the Soviet Union are rivals and perhaps will never see eye to eye. Both have thousand of nuclear weapons. Meanwhile, scientists tell us that if even a small fraction of these weapons are used -- say half the weapons on one side and none of those on the other -- then all life on earth could be destroyed. Let's ask ourselves: Are we safer if both sides build more weapons? Or if both sides make an effort to understand each other better, and to live together despite disagreements?

Nuclear war as Flood (for older students). The image the Torah presents us with of worldwide destruction is not that of a war, but of a Flood. This gives us a new way to think about the nuclear peril -- that the danger is of a nuclear "flood of fire" rather than of a "war" in the usual sense. After all, a war is something fought between two sides to achieve certain goals, and one side agrees to stop fighting after deciding that the costs of continuing to fight are greater than the costs of giving in. But a "nuclear war" is different. Afterwards, there are no winners. And, if we are all destroyed, there are no losers either. This is not a "war." It is more like the Flood, an event which was brought on by the actions of those people who lived in Noah's time, and which destroyed the people.

As long as we continue to think about nuclear holocaust as a "war," we remain trapped in an endless arms race, in a desperate attempt to find "security." But if we -- and people in other nations -- can change this perspective, there may be another way. As Einstein said, in the Nuclear Age, "we shall require a substantially new manner of thinking if mankind is to survive."

The ark as warning (for older students): Noah was told to build his ark in the open. Why? To serve as a warning to others. Had they listened, and changed, then the Flood would have been averted. Instead, people ridiculed Noah, the Flood came, and they perished. Today, those who are concerned about dangers to the Earth have a responsibility to warn others.

Discussion

What can we do to uphold the covenant? Ask for suggestions from the class. Here are some possible responses:

1. The first step in fulfilling the covenant is for us to ask ourselves, are we fulfilling the covenant? Are we doing what we can in our everyday lives? How do we react to disagreements with our friends and neighbors: by turning to violence, or by working to resolve things peacefully? Are we wasteful or are we litterbugs, or do we care about our environment?

2. In working to observe the covenant, we can act not only as individuals, but also as members of society. In our democratic society, we all have a role to play, and we have a responsibility to take part. For example, we can write letters to the editor of our newspaper, and letters to our elected officials, describing our concerns about the environment, about species extinction, and about the nuclear threat. It's important for us to study and learn more about these issues. (And after all, Judaism values learning as one of the highest pursuits.) We can do this by reading, and by discussion with parents, teachers, friends and others in our communities. In these discussions we can also help others to learn more and to think about these problems. (Remember Noah building the ark out in the open in his community.)

3. We can also help to keep the Rainbow Covenant in mind by observing its anniversary each year during the Rainbow Sign period, from the 17th to the 27th of Iyar. During that period we should recall the covenant, and should rededicate ourselves to it -- through discussions, song, prayer, study, and activities. And we can remember the covenant by saying the traditional blessing when we see a rainbow:

Blessed art thou, Lord our God, King of the universe, who remembers the covenant, and keeps your promise faithfully.

Biblical Reflection on Creation

1. **God's wonderful creation is good and is a revelation of God's richness**

   — In the biblical account of creation in Genesis 1, we read that after each major creative act, God rested and "saw that it was good." Verse 31 says, "God saw all that God had made and it was very good." Do you rest one day a week in order to enjoy the goodness of creation?

   — "Holy, holy, holy is the Lord of hosts; the whole earth is full of God's glory" (Isaiah 6:3). Where do you especially see God's glory in creation?

   — "Praise God, sun and moon; praise God, all you shining stars!... Mountains and all hills, fruit trees and all cedars! Beasts and all cattle, creeping things and flying birds! Kings of the earth and all peoples...! Young men and maidens together, old men and children! Let them praise the name of the Lord..."(Psalm 148: 3, 9-13) Do you also take time each week, preferably each day, to praise God for and through creation?

2. **The land is God's**

   — "The land shall not be sold in perpetuity, for the land is mine; for you are strangers and sojourners with me" (Leviticus 25:23). What does it mean to be a "stranger and sojourner" with God?

   — "The earth is the Lord's and everything in it, the world and all who live in it" (Psalm 24:1). What does this imply about ownership of land by humans?

3. **Humans are stewards, caretakers, "keepers" of the earth**

   — "The Lord God took the human and put him in the garden to work it and care for it" (Genesis 2: 15). "You have made them [humans] ruler over the works of your hand, you have put everything under their feet" (Psalm 8:6). Does this mean humans can do anything they want? What do you think having "dominion" over the earth (Genesis 1: 26, 28) means?

4. **God passionately cares about the earth**

   — Read God's promise to Noah — "I establish my Covenant with you: There shall be no flood to destroy the earth again. Here is the sign of the Covenant I make between myself and you and every living creature with you for all generations: I set my bow in the clouds and it shall be a sign of the Covenant between me and the earth..." (Genesis 9:8-16). Do you believe this promise? How is it being kept with regard to "every living creature"?

5. **All of God's creation, now disturbed by human sin, will one day be restored**

   — "There is no fidelity, no tenderness...; only perjury, slaughter, theft, murder... Therefore the land mourns, and all who dwell in it languish, even wild animals and the birds; the fish of the sea themselves are perishing" (Hosea 4:1-3). Do you see this happening in our own day?

   — "The creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. From the beginning till now the entire creation, as we know, has been groaning in one great act of giving birth..." (Romans 8:21-22). How is the earth "groaning" today? What does God's promise mean for the earth?

6. **This restoration will include abundant fruitful land and is meant for all humans, for all life**

   — "... a land flowing with milk and honey ... a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills, a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey, a land in which you will eat bread without scarcity, in which you will lack nothing, a land whose stones are iron, and out of whose hills you can dig copper. And you shall eat and be full, and you shall bless the Lord your God for the good land..." (Deuteronomy 6:3, 8:7-10). Is this a place where you would like to live for eternity? How do you understand the "Garden of Eden" that God intends for creation?

   — "Abundance" seems to mean "enough" — "God is able to provide you with every blessing in abundance, so that you may always have enough..." (2 Corinthians 9:8). How much is "enough", for you? for our country? What do you think Gandhi meant when he said "there is enough for everyone's need but not for everyone's greed"?

   — "For six years you may sow your land and gather its produce, but in the seventh year you must let it lie fallow and forgo all produce from it. Those of your people who are poor may take food from it, and let the wild animals feed on what they leave" (Exodus 23: 10-11). The Sabbath year (every 7th year) and the Jubilee year (every 50th year) were meant to ensure that all creatures had access to the land and its fruitfulness. What does this mean for today's poor?

Reflections on Creation from Other Religious Traditions

(The following reflections are excerpts from "The Assisi Declarations", statements by world leaders of various faith traditions at Assisi, Italy, 1988)

1. Buddhist

"As we all know, disregard for the Natural Inheritance of human beings has brought about the danger that now threatens the peace of the world as well as the chance to live of endangered species. Such destruction of the environment and the life depending upon it is a result of ignorance, greed and disregard for the richness of all living things. This disregard is gaining great influence. If peace does not become a reality in the world, and if the destruction of the environment continues as it does today, there is no doubt that future generations will inherit a dead world.

It is clear that this generation is at an important crossroad. On the one hand, the international community is able now to communicate each other's views; on the other hand, the common fact is that confrontation far outweighs constructive dialogue for peace. We are the generation with the awareness of a great danger. We are the ones with the responsibility and the ability to take steps of concrete action, before it is too late." His Holiness, the Dalai Lama

2. Hindu

"Not only in the Vedas, but in later scriptures such as the Upanishads, the Puranas and subsequent texts, the Hindu viewpoint on nature has been clearly enunciated. It is permeated by a reverence for life, and an awareness that the great forces of nature — the earth, the sky, the air, the water and fire — as well as various orders of life including plants and trees, forests and animals are all bound to each other within the great rhythms of nature. The divine is not exterior to creation, but expresses itself through natural phenomena.

What is needed today is to remind ourselves that nature cannot be destroyed without humankind ultimately being destroyed itself. With nuclear weapons representing the ultimate pollutant, threatening to convert this beautiful planet of ours into a scorched cinder unable to support even the most primitive lifeforms, humankind is finally forced to face its dilemma. Centuries of rapacious exploitation of the environment have finally caught up with us, and a radically changed attitude towards nature is now not a question of spiritual merit or condescension, but of sheer survival.

Let us declare our determination to halt the present slide towards destruction, to rediscover the ancient tradition of reverence for all life and, even at this late hour, to reverse the suicidal course upon which we have embarked. Let us recall the ancient Hindu dictum — 'The earth is our mother and we are all her children.' — Dr. Karan Singh

3. Moslem

"Unity, trusteeship and accountability, that is, ***tawheed, khalifa and akhrah***, the three central concepts of Islam, are also the pillars of the environmental ethics of Islam. They constitute the basic values taught by the Qur'an. It is these values which led Muhammad, the Prophet of Islam, to say: 'Whoever plants a tree and diligently looks after it until it matures and bears fruit is rewarded,' and 'if a Moslem plants a tree or sows a field and humans and beasts and birds eat from it, all of it is charity on his part,' and again, 'The world is green and beautiful and God has appointed you his stewards over it.' Environmental consciousness is born when such values are adopted and become an intrinsic part of our mental and physical makeup." — Dr. Abdullah Omar Nasser

12 Steps for Becoming Friends with the Earth

I would like you to answer the questions with each of the following12 steps, in your journal or notebook. If you want some suggestions about resources or activities, ask your teachers. They have lots of them besides those mentioned here. And you will be able to answer these questions more completely after you do the "quotes and questions" with each of the "prophets for the earth" below.

1. **See the faces of the earth** (all reflections of our Creator). What are some of the earth's "faces" (views — e.g., sunrise and sunset) that you enjoy? When, where and how do you or could you see these and other faces of the earth more fully? Do you like photography? We tend to see more when we have a camera with us. And the pictures we take provide us with the faces of the earth we personally love.

2. **Learn her names and stories.** What are some of your favorite species of animals, trees, flowers, etc., and how could you find out more about them? How are you learning about the story of the earth and/or the universe as a whole?

3. **"Commune-icate" with the earth.** Do you have some special places you like to visit where you feel close to nature? Could you visit them more regularly? How are you present to the earth in those places? What are you learning from the different species (your friends) there?

4. **Apologize to the earth.** What are some of the ways you have hurt the earth and how can you more sincerely and effectively apologize for those hurts?

5. **Touch the earth.** What are some ways you can touch the earth more tenderly and nurturingly with your hands and/or feet? Do you have or help with a garden? Do you enjoy hiking?

6. **Eat with the earth.** Have you ever thought of having a picnic with the earth, perhaps just you and the earth or you and another special friend? This would be a time when you would just enjoy and communicate with the earth. Where would be some good places to have these picnics? What would be appropriate foods to bring for such picnics? I like to bring fruit from the earth and some bread that I bake myself, so that we are each contributing something to the meal.

7. **Sing and dance with the earth.** What songs (and/or dances) do you know that you can sing with the earth and/or teach others? What songs does the earth sing that you could listen to more carefully?

8. **Praise the earth and her Creator.** What Psalms, other biblical passages, and/or other hymns of praise do you or could you say regularly? You might even consider writing your own psalm or song.

9. **Exchange gifts with the earth.** What gifts do you receive from the earth? What gifts are you giving or could you give to the earth? Lots of people are starting to plant trees as a way of giving something back to the earth. Would this be possible for you?

10. **Protect the earth; stand in defense of creation.** What are you doing individually and as a school/church/temple/community to protect the earth? Be sure to consider both life-style decisions and social change activities addressing political and economic institutions/policies that harm the earth. There are some suggestions from the K.I.N.D. Club(pp. 146–147).

11. **Make your friendship/commitment explicit.** Learn (or write your own) and share a "covenant" or "pledge of allegiance" to the earth: "I pledge allegiance to the world, to cherish every living thing; to care for earth and sea and air, with peace and freedom everywhere." Write a letter of friendship to the earth in which you celebrate her, tell her what you like best about her, thank her for her gifts, apologize for hurting her, name how you will protect her, and anything else you want to say. If you want to do a longer version, create a "I LOVE THE EARTH" book of pictures, poetry, etc.

12. **Share your friend/concern with others.** How and with whom could you share these steps, become public witnesses ("prophets") on behalf of the earth? What about raising some of these issues with your student government/council or writing an article for your school paper or a letter to the editor of your local paper?

Chief Seattle

Chief Seattle's real name was Sealth. He was the leader of the Suquamish people in the mid 1800s in what is now Washington State, near Seattle. His famous reply to a request from the President of the United States to buy the Suquamish lands is one of the most beautiful expressions of Native Americans' love of the earth. It is also a challenge to all of us to examine our own individual and national relationship to the earth and make some urgently needed changes in both. Use the questions inserted in the excerpts from the letter for some thoughtful reflection (perhaps in a natural setting where you can speak with the earth as a mother and rivers as brothers) and for making some action decisions.

"The Great Chief in Washington sends word that he wishes to buy our land.... We will consider your offer. For we know that if we do not sell, the white man may come with guns and take our land...

— Is this a fair statement?

"For the fear and intimidation we inflicted and continue to inflict on others, we ask forgiveness, Lord."

"Every part of this earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing, and humming insect is holy in the memory and experience of my people. The sap which courses through the trees carries the memories of the red man... We are part of this earth and it is part of us. The perfumed flowers are our sisters; the deer, the horse, the great eagle, these are our brothers. The rocky crests, the juices of the meadows, the body heat of the pony, and man — all belong to the same family.

— How sacred/special are these "things" to you? Do you feel they are "a part of you"? How could you begin or feel this more deeply?

"For the times we have not recognized our unity with the rest of creation, we ask forgiveness, Lord."

"We will consider your offer to buy our land. But it will not be easy. For this land is sacred to us....This shining water that moves in the streams and rivers is not just water but the blood of our ancestors. If we sell you land, you must remember that it is sacred, and you must teach your children that it is sacred...

— How can we best do this for children?

"For our lack of appreciation for the holiness and sacredness of creation, we ask forgiveness, Lord."

"The rivers are our brothers, they quench our thirst. The rivers carry our canoes, and feed our children. If we sell you our land, you must remember and teach your children that the rivers are our brothers, and yours; and you must henceforth give the rivers the kindness you would give any brother....

— What does this mean concretely, in terms of our actions?

"For the times we have polluted the waters of our land and not treated them with kindness, we ask forgiveness, Lord."

"We know that the white man does not understand our ways. One portion of land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother, but his enemy, and when he has conquered it, he moves on.... He treats his mother, the earth, and his brother, the sky, as things to be bought, plundered, sold like sheep or bright beads. His appetite will devour the earth and leave behind only a desert....

— Is this a true prophecy? if so, in what specific ways; if not, why not?

"For the times we have been greedy and consumed much more than our fair share, we ask forgiveness, Lord."

"There is no quiet place in the white man's cities. No place to hear the unfurling of leaves in the spring or the rustle of insect's wings. But perhaps it is because I am a savage and do not understand. The clatter only seems to insult the ears. And what is there to life if a person cannot hear the lonely cry of the whippoorwill or the arguments of the frogs around a pond at night? I am a red man and do not understand. The Indian prefers the soft sound of the wind darting over the face of a pond, and the smell of the wind itself, cleansed by a midday rain or scented with the pinon pine.

— Which do you prefer, cities or wilderness? In what ways do cities mean "progress" and in what do they mean "regression" for human life?

**"For the noise we have created and imposed on nature,
we ask forgiveness, Lord."**

"So we will consider your offer to buy the land. If we decide to accept, I will make one condition: The white man must treat the beasts of this land as his brothers... What are humans without the beasts? If all the beasts were gone, humans would die from a great loneliness of spirit. For whatever happens to the beasts soon happens to humans. All things are connected.

— Have we honored his one condition? In what ways yes and what ways no?

— Is his prophecy true?

"For our reckless killing of animals, we ask forgiveness, Lord."

"You must teach your children that the ground beneath their feet is the ashes of our grandparents. So that they will respect the land, tell your children that the earth is rich with the lives of our kin. Teach your children what we have taught our children, that the earth is our mother.

— in what ways is the earth truly our mother?

— what are some ways in which we could treat the earth as our "mother"?

**"For our failure to teach children reverence for the earth,
we ask forgiveness, Lord."**

"Whatever befalls the earth, befalls the sons and daughters of the earth. If we spit upon the ground, we spit upon ourselves. This we know. The earth does not belong to us; we belong to the earth... This we know. All things are connected like the blood which unites one family. All things are connected. Whatever befalls the earth befalls the sons and daughters of the earth. Humans did not weave the web of life; we are merely strands in it. Whatever we do to the web, we do to ourselves....

— what does it mean to "belong to the earth"? ... that "all things are connected"? to be a "strand in the web of life"? give some examples.

**"For all the times we have been careless about the earth,
as if we owned the earth, we ask forgiveness, Lord."**

"Even the white man, whose God walks and talks with him as friend to friend, cannot be exempt from the common destiny. We may be brothers after all, we shall see. One thing we know, which the white man may one day discover — our God is the same God. You may think now that you own God as you wish to own our land; but you cannot. God is the God of all, and God's compassion is equal for all. This earth is precious to God, and to harm the earth is to heap contempt on its Creator. The whites too shall pass; perhaps sooner than all other tribes. Continue to contaminate your bed, and you will one night suffocate in your own waste...

— is this last prophecy coming true? in what senses?

**"For our failure to thank You often for the wonders of creation,
we ask forgiveness, Lord."**

"So if we sell you our land, love it as we have loved it. Care for it as we have cared for it. Hold in your mind the memory of the land as it is when you take it. And with all your strength, with all your mind, with all your heart, preserve it for your children, and love it as God loves us all...

— how can we better preserve and love the land?

**"For the times we have not loved and cared for the land,
we ask forgiveness, Lord."**

Gwen Kluegel, a Teen Who Made a Difference, Through K.I.N.D.

1. Her story.

I was a member of KIND (Kids in Nature's Defense) in the 7th and 8th grade. I enjoyed it a lot. I learned how to defend the animals, something they cannot do for themselves because they are unable to speak or have the potential that we have. When God put the animals in this world, God told us to take care of them. So far we have not done our job. But, in our KIND club, we can say what we feel and do whatever we think of to help them.

We meet people such as the president of Southwestern Bell, as you can read in our report. We share our ideas with these people and get them to help us or vice versa. We usually stay on one subject for a couple weeks. During those weeks we write letters, make calls, and even get petitions going. One thing I did when we were working on the Killing Off of Elephants for Ivory campaign was to call different jewelry stores and ask them if they sold ivory. Then I wrote down the numbers and names of the stores. Later we wrote letters to those stores asking them not to sell ivory, and the International Wildlife Coalition used my list to write letters also.

Now that I am a 9th grader, I am planning to come back to the KIND club at Ferguson Middle School the whole four years I am in high school. KIND is an active group and I love what we do. We care if there is a species that is being poached and will be extinct soon or if our world is becoming polluted — a world of landfills full of trash that will never degrade, a world of hot desert climate because people are knocking down the rain forests by the miles. We know we can do something to help. We care about all of these disasters because we love our world and want to make it better. If the animals and plants are gone, so are we, because the plants give us oxygen and the animals give us food. So help save our land, our animals, ourselves.

2. Ferguson Middle School KIND Club Report, 1989-90

Kids in Nature's Defense (KIND) is a national organization sponsored by the National Association for Humane and Environmental Education (NAHEE), a division of the Humane Society of the U.S. The philosophy of our FMS KIND Club is to learn and teach respect for all life and to work toward positive changes in our world. Our goals are to educate ourselves and then others about environmental issues at the local, national and international level. 1989-1990 was a very successful year for our Club.

a. **School and area clean-up.** We started at the local level cleaning up litter around our school. Then we arranged with the Parks Department to clean up the lake in the city park next to our school, with teachers supervising. We kept a list of all the trash we pulled from the lake and learned how some of the trash (such as plastic fishing line) can be deadly to the ducks and other wildlife in the lake. We planted a dogwood tree on our school grounds to beautify our school and to add to the number of trees on our planet.

b. **School play.** Ms. Van Pelt, a KIND sponsor, wrote a play depicting the problems that careless dumping of trash causes for wildlife and how KIND Club members act to help clean up the environment. We made scenery and practiced our play which we plan to take to the elementary schools next year to show other children how they can help make their world a better place for wildlife and people.

c. **Help wildlife.** We took a field trip to Wildlife Rescue Center where we learned how wildlife are displaced and often injured by human interference in their environment. Many of the animals there are hit by cars or shot for no reason. We collected and donated materials they need such as old towels, acorns, other nuts and flannel blankets.

d. **Christmas party for birds and other animals.** We collected pine cones which we rolled in peanut butter and bird seed and hung in the trees around our school. At our Christmas party everyone brought dog or cat food which was donated to the Open Door Animal Sanctuary, so homeless dogs and cats could have an enjoyable Christmas.

e. **"Fur-Free Friday".** As part of a national demonstration to educate the public about the extreme suffering and cruelty of the animals used for fur, we were shown an excellent slide show on the suffering of animals caught in steel traps. We learned that many animals not used for fur are caught in traps, including pets and endangered species. We made posters about the cruelty involved in the making of furs and put them up around our school. We obtained anti-fur flyers from PETA (People for the Ethical Treatment of Animals) and put them on every locker in our school. Many members also distributed these flyers in their neighborhood. Gwen Kluegel heard that the radio station Y-98 was giving away fur coats as a promotion. We sent letters explaining why we were offended by the fur coat giveaway, enclosed some literature about animals used for fur and offered alternatives to the fur coats. Y-98 sent a personal letter to each KIND member, with a bag of M&Ms attached, explaining that since they had already advertised the fur coat giveaway on the radio, they were legally bound to follow through, but they would reconsider for the next year.

f. **Recycling telephone books.** We sent post cards to Mr. Jim Adams, president of Southwestern Bell Telephone, asking him to recycle telephone directories. Mr. Adams was so impressed with the concern of school kids that he personally visited our school and showed us many items made from recycled telephone books, including roof shingles, toilet paper, paper towels, new telephone books, etc. He asked us to help when Southwestern Bell launches "Project Re-Directory" in our area — a collection of telephone directories to be used in making these recycled products. This meeting was publicized in several newspapers and some of us were even on the evening news on TV. Mr. Adams challenged us to think of new ideas for using recycled directories and the three students who thought up the best ideas were invited down town to Southwestern Bell headquarters to see the peregrine falcons they release from the top of their building.

g. **Other recycling.** We participated in a series of four field trips arranged by our school district to learn about solid wastes issues. We visited Reynolds Recycling plant and saw how aluminum cans are recycled. We all collected cans for the trip, so that we bought our lunch with the money we got from recycling our cans. We interviewed people in our school to learn how much paper we use and found out that all that paper could be recycled. We started a school-wide recycling program of all paper — notebook, xerox, construction paper, etc. We are working on making this a district-wide project and ultimately buying recycled paper to use in all the schools in our district.

h. **Earth Day.** We participated with Global ReLeaf and several other organizations in Earth Day activities in St. Louis' Forest Park April 20, 1990. We made posters and helped tell the story of Glenendale, the flower dragon, to 150 third graders. We helped in various activities that day which taught the children about global climate change and the importance of trees to our planet.

i. **Help dolphins.** We learned about the plight of the dolphins killed and maimed in the nets used for catching tuna. We wrote letters to Congress supporting passage of the tuna labeling laws. Soon after, several companies announced their decision to stop "netting on dolphins."

j. **Help elephants.** We watched "Ivory Wars" and learned about how the African elephants are on the verge of extinction because of the poaching for their tasks. Mrs. Rain, a KIND sponsor, prepared an elephant fact sheet so we could talk to other people about the elephant situation. Gwen Kluegel called many stores in the area to ask if they were selling ivory. Then we wrote to them, asking them not to sell ivory and enclosed information from the Humane Society about the elephant problem. We wrote to Steinway & Sons thanking them for making all their piano keys out of plastic instead of ivory. We made posters about the elephants and put them up around school We set up an information table by the cafeteria, operated during lunch hours by KIND members, providing information about the elephants and obtaining several hundred signatures on petitions to President Bush asking that the US grant the African elephant full legal protection under the Endangered Species Act.

Most of all we learned that by becoming informed and then acting in a polite, respectful way, that adults would listen to us and take us seriously. At the end of the year, we knew that we had definitely made the world a better place through our actions and commitment.

3. **Some questions:**

— Which of their activities have you already done as an individual or as a class, at least a little? Which would you like to do or do more of?

— Why do you think they were so successful in their activities?

— Would you like to have a K.I.N.D. Club at your school? Why or why not? Who are the people at your school and in your community who could help you start one?

Francis of Assisi

Francis lived 800 years ago in a town in Italy named Assisi. He was a rich, popular young man who loved to party. He was known as the "king of feasts" among his friends. He dreamed of doing brave things that would bring him honor and glory. He especially wanted to be a knight. Several times he volunteered to fight. However, after he experienced the hardships of jail as a prisoner of war, a long period of sickness, and months in mountain caves praying to know what God wanted of him in life, he became convinced that God wanted him to leave the army.

One of the answers to his prayers for direction in life came in the form of a man with leprosy that Francis met on the road one day. Francis had always run the other way whenever he came near a leper because of how horrible they looked and smelled to him. But this time it was different. He ran up and hugged the leper, even kissed him and offered him help. That was the beginning of his solidarity with the poor, his belief that all people are special to God, especially the poor.

As a peacemaker, Francis began to devote his life to turning enemies into friends — within his own family, his town, and around the world. At this time in history — about the year 1200 C.E. — there were a series of wars going on called "The Crusades". These were wars between Christians and Moslems (and sometimes Christians and Jews). Francis began to see how wrong it was to kill people for any reason, especially religion. So he decided one day to take a long dangerous trip to the head of one of the Moslem armies. We wanted to try to persuade the Sultan to stop the fighting. The Sultan laughed at Francis, but deep down admired his courage. Francis didn't stop the Crusade. But his "Peace Prayer" (see below) touched the heart of the Sultan who said, "If all Christians were like you, there would be no war between us."

Francis was also a lover of the earth. In fact, he is patron saint for Christians of ecology. He never lost his love of party-ing. He would walk outdoors singing and dancing and enjoying every minute of God's beautiful creation. He rebuilt churches that were falling apart. Even in his poor clothes and eating whatever food he could beg from others, Francis enjoyed life. He enjoyed God's simple gifts — the sunrise and sunset, flowers, working in the fields, the birds and all the other animals. Here are some of Francis' words to think about, plus some suggestions for how to put these words and example into practice in your own life, and a few resources for learning more Francis.

1. **Work for reconciliation — Francis' Peace Prayer**

   "Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; here there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

   O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved, as to love. For it is in giving that we receive. It is in pardoning that we are pardoned. And it is in dying that we are born to eternal life."

   — How would living this prayer improve our relationships? What can you do right now to make this prayer more a part of your own life?

2. **Relate to the earth in personal terms**

   Francis truly related to the earth in personal terms. As he proclaimed and lived:

   "We are sister and brother to animals and plants, water and soil, earth and sky."

   He spoke with and cared for animals as close friends. The popular movie about Francis is entitled "Brother Sun, Sister Moon." The words to the theme song paraphrase his "Canticle of Creation" (#5 below) You might learn and sing it:

   Brother sun, sister moon: I love to see you, love to sing your tune;
   so much in love with all that I survey.
   Brother wind, sister air: open my eyes to visions pure and fair,
   that I may see the glory around me.
   I am God's creature, of God I'm a part;
   I feel God's love awakening my heart.

   — would you feel strange speaking to the earth in personal terms? what do you think will happen if you do so? what would be good times and places to begin doing so? could you write a song to the sun at sunrise?

   — how could you be more caring for animals? for plants and natural features?

3. **Call others to celebrate the earth**

Francis loved to share the earth with others. Steve Van Matre cites the following story about Francis in his introduction to THE EARTH SPEAKS:

"There's a magical story about St. Francis enjoying the night air one evening in the village of Assisi. When the moon came up, it was huge and luminous, bathing the entire earth in radiance. Noticing that no one else was outside to enjoy this miracle, Francis ran to the bell tower and began ringing the bell enthusiastically. When the people rushed from their houses in alarm and saw Francis at the top of the tower, they called out asking him to explain what was wrong. Francis replied simply, "Lift up your eyes, my friends. Look at the moon!"

— What are some ways you can invite others to enjoy the beautiful gifts of creation? Who would be the first persons you would invite?

4. **Praise the Creator for and through the beauty and gift of creation**

Francis' "Canticle of All Creation" is one of the most celebrated hymns to God through creation.

> "Most High, all powerful, all Good Lord! All praise is yours, all glory, all honor, and all blessing. To you alone, Most High, do they belong. No mortal lips are worthy to pronounce your name.
>
> "All praise be yours, my Lord, through all that you have made, and first my Lord Brother Sun, who brings the day, and light you give us through him. How beautiful is he, how radiant in all his splendor! Of you, Most High, he bears the likeness.
>
> "All praise be yours, my Lord, through Sister Moon and Stars, in the heavens you have made them bright and precious and fair.
>
> "All praise be yours, my Lord, through Brother Wind and Air, fair and stormy, all the weather's moods, by which you cherish all that you have made.
>
> "All praise be yours, my Lord, through Sister Water, so useful, lowly, precious and pure.
>
> "All praise be yours, my Lord, through Brother Fire, through whom you brighten up the night. How beautiful he is, how gay, full of power and strength
>
> "All praise be yours, my Lord, through Sister Earth, our Mother, who feeds us in her sovereignty and produces various fruits with colored flowers and herbs..."
>
> — after saying this prayer several times, make up your own hymn of praise to the Creator for the gift of creation.

5. **Some action possibilities**

— Find your own quiet place for thinking and praying, maybe just a corner in your home or a favorite spot in a park.

— Keep a journal where you write about your day and especially about the times when you said "yes" or "no" to what you thought was God's will for you.

— Become friends with people who aren't popular or beautiful or rich. There are all kinds of people in our community who are ignored or mistreated by others — some people in nursing homes, some people with disabilities, poor persons who go to food pantries or live in shelters. Sometimes even in our own families or school, there are people that are hard to like or who are ignored.

— Say Francis' "Peace Prayer" and choose one line at a time to try to live out more fully each day.

— Become an "ambassador of peace" — be willing to break up fights, stop others from teasing someone, say "I'm sorry" first, pray for someone we find hard to like, sometimes let others go first or get the biggest or best piece.

— Do something to build bridges between peoples of different countries, religions, races

— Enjoy and care for the earth every day (see all the examples in this unit)

— Take good care of pets.

— Take time for people as well as for enjoying nature and give surprises to friends that say how special you think they are.

— Grow a flower or vegetable garden.

— Take a treasure hunt or walk in nature and bring back natural God-given treasures.

Decision: Of all these possibilities, which one will you do first and why?

John Robbins

John Robbins is a young man living in the Santa Cruz mountains south of San Francisco, a man who decided to become a vegetarian. He wrote a book about it and started a foundation called EarthSave. This doesn't sound too startling — there are lots of vegetarians, authors, foundations. What's so special about John Robbins and his book? Well, we will let John tell you who he is. His book, DIET FOR A NEW AMERICA, many believe, including myself, is the most important book in North America on eating. John offers us a clear, well-researched, detailed analysis of the US food industry and its effects on our health, on the environment and future generations, on the poor of the world, and on the animal world. For all the best reasons he offers us the challenge of a new way of eating.

1. **Who is this John Robbins?**

Quote: "I was born in the heart of the Great American Food Machine. From childhood on, it was expected that I would someday take over and run what has become the world's largest ice cream company — Baskin-Robbins. Year after year I was groomed and prepared for the task, given an opportunity to live the Great American Dream on a scale very few people can ever hope to attain. The ice cream cone shaped swimming pool in the backyard of the house in which I lived was a symbol of the success awaiting me. But when the time came to decide, I had to say no, because something else was calling me, and no matter how hard I tried, I could not ignore it.

"There is a sweeter and deeper American dream than the one I turned down. It is the dream of a success in which all beings share because it is founded on a reverence for life. A dream of a society at peace with its conscience because it respects and lives in harmony with all life forms. A dream of a people living in accord with the laws of Creation, cherishing and caring for the natural environment, conserving nature instead of destroying it. A dream of a society that is truly healthy, practicing a wise and compassionate stewardship of a balance ecosystem" (p. xiii).

Questions: Why would somebody give up all that? Which dream do you find more attractive and why?

2. **Solidarity with our animal brothers and sisters**

Part I of John's book presents a variety of stories illustrating the intelligence and sensitivity of animals and their friendship for the human species. In the light of all that, he finds it appalling how humans treat animals in the food factories that give most of us our meat, poultry, and dairy products and asks us if we want to be part of that by continuing to eat these products. He concludes by expanding on his dream:

Quote: "I have a dream. I see humankind understanding that the spirit which sings in our hearts sings as well in the hearts of the other animals. I see us realizing that there are many kinds of intelligence, many kinds of souls, many kinds of suffering and striving. I see us knowing that all creatures are endowed with the same will-to-live which we possess. I see us respecting theirs, as we would like our own to be respected were we in the less powerful position and they dominant upon the earth. I see us grateful for these extraordinary companions. I see our lives rich with animals. I see us with many animal friends. I see our cities sprinkled with wild places, shorelines, parks, ravines and creek-canyons, where wild creatures can live. I see all life forms working together in harmony, cultivating the full potential of the planet.

Questions: How do your feelings about animals compare with John's? In what is this dream similar to the prophetic vision of the Hebrew prophets in this unit, especially Isaiah 32:15-20 and 65:17-25?

3. **Solidarity with ourselves — vegetarian eating for health reasons**

In Part II, John answers all the concerns about protein in a vegetarian diet, critiques the claims of the meat, dairy and egg industries, compares the impact of animal and plant diets on heart disease, cancer, and many other human illnesses, and concludes by further expanding his dream:

Quote: "We live in a crazy time, when people who make food choices that are healthy and compassionate are often considered weird, while people are considered normal whose eating habits promote disease and are dependent on enormous suffering. Yet we are also living in a time of great discoveries, when every day we learn more about the consequences of our food choices, and so gradually grow more able to make our choices wisely. The more I've studied the findings of the last few decades of medical research, the more I've realized that it is now really in our hands. Something is possible now that's never been possible before. We are learning how to create a truly healthy world.

"I believe that each of us, at heart, wants to use our brief time in these bodies and on this planet to contribute something of value. I believe that each of us, at heart, wants to help make the world a better, safer place, a more loving and beautiful place. The healthier we are, the more able we will be to make whatever contribution we can" (p. 305).

Questions: Do you think of vegetarian eating as weird? Does that bother you? Do you want to make the contribution John talks about? Could you develop healthier eating (drinking, smoking, etc.) habits?

4. Solidarity with the earth and with the poor

In Part III, John presents all kinds of data about pesticides, top-soil, timber and rain forests, water, and energy. The negative effects of most North American diets on the earth are staggering. They also mean much less food available for the hungry of this world, especially the children who die from hunger at the rate of one every two seconds. Consider these sample statistics and the last part of John's dream:

Some 1989 Realities (part of a 7-page summary from EarthSave)

— Pounds of potatoes that can be grown on 1 acre of land: 20,000

— Pounds of beef that can be produced on 1 acre of land: 165

— Percentage of US agricultural land used to produce beef: 56

— Pounds of grain and soybeans needed to produce 1 pound of feedlot beef: 16

— Pounds of protein fed to chickens and hogs to get 1 pound of their protein: 5 & 7.5

— Number of people who will starve to death this year: 60,000,000

— **Number of people who could be adequately fed by the grain saved if Americans reduced their intake of meat by 10%: 60,000,000**

— Number of acres of US forest which have been cleared to create cropland to produce a meat-centered diet: 260,000,000

— How often an acre of US trees disappears: every 8 seconds

— Amount of trees spared per year by each individual who switches to a pure vegetarian diet: 1 acre

— A driving force behind the destruction of the tropical rain forests: American meat habit

— Amount of meat imported annually by US from Central America: 200,000,000 lbs

— Amount of meat eaten by the average person in Central America: Less than the average American housecat

— Current rate of species extinction due to destruction of tropical rain forests and related habitats: 1,000 per year

— **Amount of grazing land necessary to produce 1 quarter-pounder hamburger: 55 square feet**

— **Question: How many quarter pounder hamburgers do you eat in a month? Could you reduce your meat consumption by at least 10% and work for a more equitable redistribution of land and food?**

Quote: "At the present time, when most of us sit down to eat, we aren't very aware of how our food choices affect the world. We don't realize that in every Big Mac there is a piece of the tropical rain forests, and with every billion burgers sold another hundred species become extinct. We don't realize that in the sizzle of our steaks there is the suffering of animals, the mining of our topsoil, the slashing of our forests, the harming of our economy, and the eroding of our health. We don't hear in the sizzle the cry of the hungry millions who might otherwise be fed. We don't see the toxic poisons accumulating in the food chains, poisoning our children and our earth for generations to come.

"But once we become aware of the impact of our food choices, we can never really forget. Of course we can push it all to the back of our minds, and we may need to do this, at times, to endure the enormity of what is involved. But the earth itself will remind us, as will our children, and the animals and the forests and the sky and the rivers, that we are part of this earth, and it is part of us. All things are deeply connected, and so the choices we make in our daily lives have enormous influence, not only on our own health and vitality, but also on the lives of other beings, and indeed on the destiny of life on earth.

Questions: How can you become more aware of what you eat and its consequences? Decide on one thing you can do even today to start eating more responsibly. In what ways could John be called a prophet? If you agree with it, how can you help spread his message?

Brian Swimme

Brian is a cosmologist (someone who studies the nature of the universe as a whole) and associate director of The Institute in Culture and Creation Spirituality in Oakland, California. He grew up in Seattle where he says "it was almost always raining or about to rain. But when I was a child, and the clouds did break, I found the night-sky alight with so many dazzling wonders that I knew all the way right through my soul that this vast Beauty was all that mattered to me..." He is also a poet who writes his truly inspiring book THE UNIVERSE IS A GREEN DRAGON as a conversation. This book is the story of the universe and of our incredible role in its unfolding.

1. **Our place and moment in the universe is special and unique**

   Quote: "The universe has unfolded to this point. It has poured into you the creative powers necessary for its further development. The journey of the cosmos depends on those creatures and elements existing now, you among them. For the unfolding of the universe, your creativity is as essential as the creativity inherent in the fireball" (p. 29).

   Questions: Did you ever think your creativity could be that important? how does that make you feel?

   Quote: "As we lie in bed each morning, we awake to the fire that created all the stars. Our principal moral act is to cherish this fire, the source of our transformation, our selves, our society, our species, and our planet. In each moment, we face this cosmic responsibility: are we tending this fire; revering it? Are we creating something beautiful for our planetary home? This is the central fire of your self, the central fire of the entire cosmos; it must not be wasted on trivialities or revenge, resentment or despair. We have the power to forge cosmic fire. What can compare with such a destiny?" (pp. 169-70).

   Questions: How would you answer these questions? How do you feel about what the questions suggest? Are you willing to "go for it"? "with gusto"?

2. **We must follow our allurements, our passions**

   Quote: "How will you awaken your creativity? By responding to the allurements that beckon to you, by following your passions and interests. Alluring activity draws you into being, just as it drew the stars into being. Our life and powers come forth through our response to allurement" (p. 51)

   Questions: What are the allurements that beckon to you at this point in your life? What could you do now to follow them more fully?

3. **We are "generosity-of-being", like God and the supernovas**

   Quote: "Self-expression is the primary sacrament of the universe. Whatever you deeply feel demands to be given form and released. Profound joy insists upon song and dance... Learn to sing, learn to see your life and work as a song by the universe. Dance! See your most ordinary activities as the dance of the galaxies and all living beings... Whenever you are filled with a desire to fling your gifts into the world, you have become this cosmic dynamic of celebration" (pp. 147-8)

   Questions: How could you fling your gifts into the world more fully? where do singing and dancing fit into this?

   Quote: "TAKE THE SUPERNOVAS AS YOUR MODELS — When they had filled themselves with riches, they exploded in a vast cosmic celebration of their work. What would you have done? Would you have had the courage to flood the universe with your riches? Or would you have talked yourself out of it by pleading that you were too shy? Or hoarded your riches by insisting that they were yours and that others did not deserve them because they did not work for them? Remember the supernova's extravagant generosity and celebration of being. It reminds us of our destiny as celebration become self-aware. We are Generosity-of-Being evolved into human form" (p. 147)

   Questions: How are we like the supernovas? What can you do to overcome the obstacles that might keep you from embracing this destiny? What does our religious faith mean by our "eternal destiny"?

4. **In following our passions, we ignite fire in others**

   Quote: "What we bestow on the world allows others to live in joy... What persons will follow us, entering life and the great mystery of love precisely because of our work? ... We ignite life in others... We become beauty to ignite the beauty of others... to enhance the unfolding of being. All of this is the actuality of love" (pp. 56-57, 61, 79).

   Questions: Who are the people who helped ignite fire in you? Think of all the people who might be touched by your life, especially if you choose to share your love and creativity widely.

Note: These selections were reprinted from THE UNIVERSE IS A GREEN DRAGON by Brian Swimme. Copyright 1984 Bear & Co. Inc, by permission of Bear & Co., P.O. Box 2860, Santa Fe, NM 87504.

Appendix: Prayers, Worship Services, and Church Documents

INTRODUCTION

A. Teacher Overview of Prayers and Worship Services

The following prayers and worship services add the essential prayerful dimension to the study of the issues. While the bulk of what follows is drawn from Jewish and Christian sources, it is important for students to realize the contributions of other faith traditions as well.

1. The collection of "Prayers for Peace" is a step in this direction, as is the essay on Islam and Arabic culture by an Arab-American. Other helpful resources are noted below.
2. The three Jewish worship services, plus the "Rainbow Covenant", pp. 139–140, offer Christian as well as Jewish students a source of prayerful insight and could easily be incorporated into fall, December, and spring liturgical experiences.
3. In terms of litanies, besides the one created around the passages from the letter of Chief Seattle, others could be constructed from the "quotes and questions" on most of the prophets — the quotes or excerpts from them as the "leader's" part, with a positive statement of the question as the "response" or "ALL" part. The various collections of biblical passages also can be used in the litanies, as could quotes from the Church documents included.

B. Other Helpful Resources

1. PEACEMAKING: DAY BY DAY (Pax Christi USA, 348 E. 10th St., Erie, PA 16503; $5 each) is a two-volume set of inspirational reflections on peacemaking in all its dimensions from every faith and moral tradition, one reflection for each day of the year.
2. Elizabeth Roberts, ed., EARTH PRAYERS (New York: Harper & Row, 1991; 451 pp; $12.95) is a beautiful collection of 365 reflections on the earth from a variety of faith and cultural traditions, especially Native American. Their 1991 PEACE PRAYERS volume is equally inspirational.
3. Edward Hays, PRAYERS FOR A PLANETARY PILGRIM: A PERSONAL MANUAL FOR PRAYER AND RITUAL (Forest of Peace Books, Rt 1, Box 248, Easton, KS 66020; 1988; 292 pp) is a treasure of psalms integrating concern for peace, justice and the earth into the seasonal cycles as well as special other moments; plus psalms celebrating the ordinariness of human experience; one of many special "prayer books" from the director of the Shantivanam, a contemplative center in Kansas.
4. Tom Hampson & Loretta Whalen, TALES OF THE HEART: AFFECTIVE APPROACHES TO GLOBAL EDUCATION (NCC Office on Global Education, 1991; 260 pp; $19.95) has 50 pages of prayer services for teens, to supplement excellent activities on most of the topics in this manual.
5. A WORLD AT PRAYER: THE NEW ECUMENICAL PRAYER CYCLE, complied by John Carden and the World Council of Churches (Twenty-Third Publications, Box 180, Mystic, CT 06355; 1990; 367 pp) offers Christian prayers from every continent in English, along with short informational sketches of each country.
6. A BANQUET OF PRAISE (Bread for the World, 802 Rhode Island Ave NE, Washington, DC 20018; 1990) is a collection of hymns, songs and worship resources on hunger, peace, and justice.
7. Janet Schaffren & Pat Kozak, MORE THAN WORDS (New York: Crossroads, 1989; 181pp; $7.95) is a wonderful collection of prayer services using feminine images of God with strong multicultural and social dimensions.
8. CELEBRATING TOGETHER: PRAYERS, LITURGIES AND SONGS FROM CORRYMEELA (Corrymeela Press, 1987, 74 pp) is a beautiful collection of prayers and worship services on peace and reconciliation inspired in Northern Ireland but applicable anywhere in the English-speaking world (see a description of the Corrymeela Community above, p. 85)
9. Sources of insight into Islam include R. Marston Speight, GOD IS ONE: THE WAY OF ISLAM (Friendship Press, 1989; 139 pp).

C. Overview of Church Documents

To supplement the extensive Biblical reflections and occasional quotations from a variety of key documents from Christian, Jewish, and other faith traditions incorporated into the various units in this manual, you will find three more below. These three "Catholic Updates" are available from St. Anthony Messenger (address and costs on the summaries themselves, plus the address for ordering the complete document). The full text of THIS LAND IS HOME TO ME, excerpted on p. 20, is available in tabloid form from the Catholic Committee of Appalachia, Box 953, Whitesburg, KY 41858; 606-633-8440.

Peace Seeds: The Prayer for World Peace

The Hindu Prayer for Peace

Oh God, lead us from the unreal to the Real.
Oh God, lead us from darkness to light.
Oh God, lead us from death to immortality.
Shanti, shanti, shanti unto all.

Oh Lord God Almighty, may there be peace in celestial regions. May there be peace on earth. May the waters be appeasing. May herbs be wholesome, and may trees and plants bring peace to all. May all beneficent beings bring peace to us. May thy Vedic Law propagate peace all through the world. May all things be a source of peace to us, and let Thy Peace itself bestow peace on all and may that peace come to me also.

The Jewish Prayer for Peace

Come let us go up to the mountain of the Lord, that we may walk the paths of the Most High, and we shall beat our swords into plowshares, and our spears into pruning hooks; nation shall not lift up sword against nation, neither shall we learn war any more. And none shall be afraid, for the mouth of the Lord of Hosts has spoken.

The Buddist Prayer for Peace

May all beings everywhere plagued with sufferings of body and mind quickly be freed from their illnesses. May those frightened cease to be afraid, and may those bound be free. May the powerless find power, and may people think of befriending one another.

May those who find themselves in trackless, fearful wildernesses — the children, the aged, the unprotected — be guarded by beneficent celestials. And may they swiftly attain Buddhahood.

The Muslim Prayer for Peace

In the name of God, the Mercy-giving, the Merciful. Praise be to the Lord of the Universe who has created us and made us into tribes and nations, that we may know each other, not that we may despise each other.

If the enemy incline towards peace, to thou also incline towards peace, and trust in God: for the Lord is the one that heareth and knoweth all things.

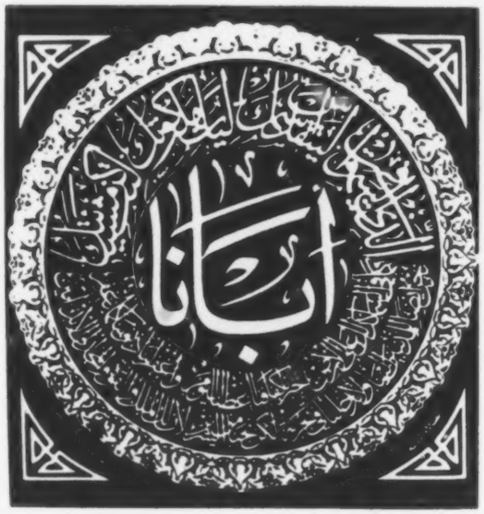
And the servants of God Most Gracious are those who walk on the earth in Humility, and when we address them, we say, "Peace".

The Bahá'í Prayer

Be generous in prosperity, and thankful in adversity. Be fair in thy judgement, and guarded in thy speech. Be a lamp unto those who walk in darkness and a home for the stranger. Be eyes to the blind, and a guiding light unto the feet of the erring. Be a breath of life to the body of humankind, a dew to the soil of the human heart, and a fruit upon the tree of humility.

The Native American Prayer for Peace

O Great Spirit of my Fathers, I raise my pipe to you. To your messengers the four winds, and to Mother Earth, who provides for your children. Give us the wisdom to teach our children to love, to respect, and to be kind to each other, so that they may grow with peace in mind. Let us learn to share all the good things that you provide for us on this earth.



God the merciful &
Lord of mercy
you who have created us to live
in harmony with the planet.

May the hearts of citizens &
leaders be made soft & filled
with wisdom & compassion.

May weapons of violence be
melted into instruments of
life so that a new order of
being uproots the old.

May our hearts be full of hope
for the full blossoming of
Salaam. *

May God the merciful &
compassionate grant us a
vision for peace. Amen.

* Salaam or Shalom expresses peace, as the restoration of balance, justice, & integrity to all our relationships. The graphic is an Arabic representation of the Lord's Prayer. One version of the above prayer was prayed on the streets thousands of times during the Persian Gulf war.

BEST COPY AVAILABLE

A Moslem's Defense of the Faith

by Fazlur Rahman

A Moslem, I have spent 20 years in this country. During that time, I have observed that of all the world's faiths, it is Islam, with its almost one billion adherents, that is most misunderstood in America. Daily newspaper and TV coverage fosters the impression that the followers of Islam are a violent lot, a band of fanatics and terrorists who incite holy wars, and are ruled by reckless men.

I also sense pervasive bias against Islam from scholars and institutions of learning. Since Islamic studies departments as a rule are combined with Middle Eastern studies, political beliefs taint the way academics and students interpret the faith. But in the Islamic world, as in the rest of the world, politics and religion are not usually synonymous.

Americans sometimes lose sight of the fact that Moslems, like everyone else, can be poor or rich, tolerant or intolerant, illiterate or scholarly, honest or dishonest. The vast majority are busy running their daily lives, worrying about their own futures and those of their children. They detest injustices and extremism just as others do.

They come from many different cultures and races: From Asia, Africa, Europe and the Americas, from communist and capitalist countries. Though of diverse backgrounds, they are bound together by five principles of Islam: Belief in one God and his prophets; prayer; charity; fasting; and, if possible, pilgrimage to Mecca, the birthplace of the prophet Mohammed. In the U.S., writers and scholars neglect to mention those principles while discussing Islam, and the public and the politicians, who vote and make the policies, often are unfamiliar with them.

While the wrongs of Islam have been recounted too many times, its positive contributions have received short shrift. Islam once ruled vast areas of Asia, Africa and Europe. Jacob Bronowski, the late scholar-scientist, called it an "empire of spectacular strength and grace, while Europe lapsed in the Dark Ages." Like the Greek and the Roman before it, Islamic civilization declined, but it contributed immeasurably to the arts, culture, philosophy, medicine, chemistry, botany, mathematics, physics, and astronomy. One of the world's most beautiful buildings is the Taj Mahal in India. This mausoleum was built in the 17th century by Moslem emperor Shah Jahan for his beloved wife Mumtaz Mahal. And the 1,200-year-old mosque of Cordoba in Spain is a testament of the endurance of Islamic architecture.

Between the ninth and the 11th centuries, Moslems established great universities in Damascus, Baghdad, Bukhara, Seville, Cordoba and Cairo. Thousand-year-old al-Azhar University in Cairo is the world's oldest still-functioning university. Twelfth-century philosopher Averroes (Ibn Rushd) immensely influenced Jewish and Christian thought. Another renowned Moslem figure was Avicenna (Ibn Sina). His 11th-century masterpiece, "The Canon of Medicine," is the most famous book in the history of medicine.

Christian and Jewish scholars flourished in the Moslem courts. While Islam converted people, it disseminated its knowledge to them and at the same time, it absorbed the teaching of others. Maimonides, the great 12th-century Jewish thinker, studied under Moslem intellectuals. His writing were largely in Arabic. Above all, the Islamic Empire's high degree of tolerance for that time enabled science to be enriched by the combined wisdom of Moslems, Christians, Jews, Greeks, Persians, Indians and Chinese. Christian conquerors, on the other hand, were not so tolerant of Jews and Moslems — witness the Crusades and the Spanish reconquest.

The West uses the term "Judeo-Christian tradition." But "Judeo-Islamic tradition" would be more appropriate. Judaism's civil and religious laws have more similarities to the laws of Islam than to those of Christianity.

The wretched worlds of violence and oppression are not the realms of the Moslems only. Ferdinand Marcos and Augusto Pinochet are Christians. Some Jews in Israel use biblical injunctions to preach and practice violence against the Arabs. Hindus and Buddhists are at war in Sri Lanka. So are Hindus and Sikhs in India, and Catholics and Protestants in Northern Ireland.

Much has been made about the discord among Moslems. But Moslem sectarianism is minimal. Sunnites constitute 90% of the world's Moslems, while Shiites, who are fundamentalists, and whose fanaticism in Iran we hear about so much, constitute the rest.

Each religion has its strengths and shortcomings. Christianity has splintered into numerous sects, a few of which question the legitimacy of other factions. Hinduism has its higher and lower castes. There is a serious disagreement among the Orthodox, Conservative and Reform Jews about conversion to Judaism and about Jewish doctrine and tenets. And Buddhism has divided itself into different schools. Islam is the second-largest religion on Earth. It is part of daily life of one-fifth the world's inhabitants. We Americans, for the benefit of all, must understand it.

NOTES: *Dr. Rahman, born in what is now Bangladesh, is a physician in San Angelo, Texas. From the Wall Street J Journal, August 3, 1988.*

Jewish Holiday Themes Relevant to Peace, Justice, and the Integrity of Creation

INTRODUCTION

A. Overview

Arthur Waskow, director of the Shalom Center, a national Jewish peace organization (7318 Germantown Ave., Philadelphia, PA 19119; 215-247-9700), has compiled an extensive collection of Jewish worship services and educational activities for school and congregation use that can be enriching for non-Jews as well as Jews. This manual, entitled THE PEACE PAPERS (1989; 500 pages; $40) identifies the following holidays as especially appropriate for integrating peace, justice, and integrity of creation concerns. With the help of Rabbi Susan Talve, we have chosen three of these holidays and offer worship services which Susan created and used with her own congregation and/or the wider interfaith community. Consult Waskow's manual for additional services on these three as well as on the other holidays listed below.

B. Appropriate holidays and their social themes

1. ROSH HASHANAH/YOM KIPPUR (September-October) — Renewal of the seasonal cycle, appreciation of the natural order of life, celebration and commitment to sustain creation; atonement with community and self, reconciliation, remembering the dead and facing death; contributions for tzedakah (justice).
2. SUKKOT (fall) — Harvest celebration of harmony in the world, temporary fragile huts, in the safety of a loving world, in solidarity with the poor; celebration of all nations (see below for more).
3. HANUKKAH (mid-December) — Turn toward light from darkness and despair; the power of a small group of people against the state; national liberation and miracles (see below for more).
4. TU B'SHVAT — New Year of the Trees (January-February) — Flow of life renewed; plant trees and protect the environment; according to the Torah, even if one decides to make war against a city, its trees must be protected (Deuteronomy 20:19).
5. PURIM (March) — Courage and tenacity of Mordechai and Esther; speak truth to power; stand in self-defense; focus on tzedakah; laughter and merriment.
6. PESACH/PASSOVER/SEDER (April) — Peoplehood of Israel, liberation from oppression, nonviolent resistance; faith — stepping into the Red Sea; Elijah — redemptive work turning the hearts of the generations towards each other; rebirth of the earth and springtime life; spiritual rebirth of the individual.
7. "The Rainbow Covenant" (spring) — a springtime service around the "rainbow covenant" theme is especially appropriate. See the unit on "Reconciliation with the Earth", pp. 103-4, for components and a context for such a service.
8. TISHA B'AV (July-August) — Mourning for the destruction of the first and second Temples linked with mourning for the destruction of human life in modern time, especially in connection with the bombing of Hiroshima and Nagasaki, August 6 and 9.

C. Other Resources

An excellent resource to help Christians understand and relate to Jewish holidays is a collection of small pamphlets entitled "The Jewish Holidays" that includes Rosh Hashanah (New Year), Yom Kippur, Sukkot, Hanukkah, Purim, Passover, Shavuot, and The Sabbath Day; from the National Institute for Catholic-Jewish Education (in cooperation with the American Jewish Committee), 1307 W. Wabash Ave., Room 224, Chicago, IL 60605; 312-786-0611.

צדק צדק

Justice, justice shall you pursue
that you may live.

THE CELEBRATION OF SUKKOT

A. Threefold Significance of Sukkot: Peace, Justice, Integrity of Creation

1. Peace: "Spread Over Us a Sukkah of Shalom"

"One of the most moving prayers of our tradition begins, ' Ufros alenu sukkat shlomekha' — 'Spread over us the sukkah of shalom.' Why a sukkah of shalom? Why not a tent, or a temple or a chuppah? And what does this say to us as the festival of Sukkot approaches?

A sukkah is vulnerable and open. If its leaky roof keeps out the rain, then it is not a sukkah. This is not a house for feeling secure and peaceful, for it is too vulnerable to enemies. Yet this is just the point. Our ultimate security, the sukkah teaches, lies in sharing the knowledge of how insecure we are.

And in the nuclear age, this is especially true. Under the shadow of nuclear bombs, all peoples and all life on earth live in a sukkah. No fallout shelter — the exact opposite of a sukkah — can protect us. There is no 'invulnerable laser shield' we can erect over North America, no matter what a government may claim. We are vulnerable. Even nuclear bombs that landed half a world away in the Soviet Union would be triggering nuclear winter, destroying life in North America. Chernobyl was only a hint of how meaningless the Bomb makes national boundaries. And so in our generation the best path toward shalom is recognizing our vulnerability and working to end the nuclear arms race. And Sukkot is a perfect time to do this.

Jewish tradition also says that at Sukkot we should seek Divine blessings of peace and prosperity for all the "70 nations" of the world, as expressed in the following prayer:

> Prayer: "It is a custom on Sukkot to welcome guests into the sukkah, and tradition invokes prayers calling down holy guests, headed by Aaron and his disciples, those who not only sought peace but who pursued it with zeal. Tonight let us imagine in our sanctuary and in our sukkah the presence of 70 holy guests, representing the Biblical '70 peoples of the earth' — all the nations, speaking 70 different tongues. No matter what our angers, our quarrels, and our fears, tonight we welcome here into this sukkah those who speak Russian and English, German and Bengali, Spanish and Arabic, Hindi and Swahili, Chinese and Hebrew, Portuguese and Zulu, Amharic and Afrikaans, Tagalog and Polish, Magyar and French, Quechua and Khmer, Creole and Navajo. We welcome you, our holy guests,
>
> — to share with us this frail and open hut;
>
> — to share with us the wisdom this hut teaches: that in the nuclear age all life lives in a sukkah vulnerable to a rain of fire;
>
> — to share with us the only security that is possible in our generation, the security that comes not from steel or concrete or lasers, but from sharing our insecurity;
>
> — to share with us the security that comes from caring for each other."
>
> (both by Arthur Waskow ...)

Other Jewish peace leaders suggest that the sukkah be decorated with flags and/or pictures of different peoples of the world and that friends from different countries or cultural and religious traditions be invited as guests to the sukkah.

2. Harmony with the earth

Traditionally, on the last day of Sukkot is held a powerful, uncanny ceremony — Hoshana Rabbah. For Hoshana Rabbah, willow branches are beaten on the earth and as the Torah is seven times carried in procession, blessings are seven times invoked upon the earth — for its peace and fruitfulness. There is a pattern and drama to this ceremony, and a deep sense that the very pattern itself evokes the rhythms of life. We can draw on this ceremony as a framework to affirm protection of the earth from war and environmental destruction. We can make clear that our gathering is not merely a political rally but a recommitment to the covenant between **adam** (the earthling human race) and our cousin **adamah** (the earth, the humus).

First, we use the rhythm of the seven Hoshanas and their invocation of the God Who is the Breath of Life. Between the seven Hoshanas, participants speak about seven different aspects of the protection we humans need to offer the earth. Through the beating of the willows we reaffirm our commitment to protect the earth from nuclear fire and poison.

Further, we can add the planting of a willow tree as a way of joining the moment of action to the moment of celebration. We can add the pouring of water that when the Holy Temple stood was done on the first day of Sukkot, to invoke the coming of the rain. For us, it reaffirms our commitment to make the rain, the lakes, and the oceans pure once more. We can add the sharing of spices or incense, breathable and airy, that was also done when the Temple stood. For us, it reaffirms our commitment to protect the atmosphere from the carbon dioxide that makes for global warming and the ozone that invites ultraviolet poisoning. We can light a solar-powered lamp, **a ner tamid** ("light for the future") as the Temple lamp was called, a fire that would not destroy the earth's resources.

This celebration can be held at a place that needs to be reminded of the covenant or that reminds us of the need to renew the covenant (an appropriate nuclear facility, government agency, etc.), or a place that represents the carrying out of the covenant (e.g, a solar energy center or bicycle path), or perhaps both — a place of damage and a place of hope, moving from one to the other. And so we celebrate earth, water, air, and fire in ways that both evoke Jewish tradition and bespeak the future.

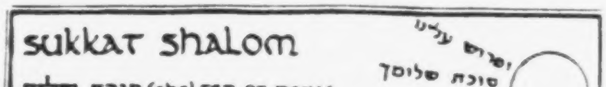
(reflections of Arthur Waskow for Sukkot 1991 and thereafter)

3. **Justice — solidarity with the poor**

"The sukkah, the ramshackle hut we build and decorate, is a taste of poverty. By living it in for a week, those of us who are well-off taste the hardship of those who must live in poverty all their lives. Just as at Passover, we experience the exhilaration and awe of liberation only because together we share the bread of the oppressed and the bitterness of slavery, so now at the opposite time of the year, we are able to celebrate the joyfulness of harvest only because together we all experience homelessness. We join the woman sleeping on the floor of the railroad station, the man with the cup on the street corner. In this nation of fabulous wealth, we feel solidarity with the homeless. In this nation where overweight has become a national health problem, we join the hungry...

With this taste of poverty still in our mouths, we must begin to assure that everyone in our nation and world will likewise have a refuge when the bitter weather comes. When we look at the disparities of comfort in the world, we must also remember that we are commanded to house the homeless, to clothe the naked, to assure that no one need live in a sukkah always. As we dwell in our Sukkot of Peace this year, we must be mindful that the surest way to peace is through justice." (from Shana Margolin, "More Light on the Sukkah", in Waskow).

Justice oriented activities at Sukkot range from contributing food and clothing to local food pantries and shelters and offering hospitality within our own homes and congregations to constructing a sukkah in the midst of the homeless and living in it with them. Susan Talve suggests this as a joint youth activity for Jewish and non-Jewish youth groups, with some adult supervision.



HANUKKAH (sometimes spelled CHANUKA)

A. Background

1. **Historical:** Military victory of a small group of home-made soldiers over a mighty army (a Greek empire and Syrian army). The victory is miraculous. The Jews had idealism, the need to win back their Temple, and were fighting for their own religious freedom in their own land. The Jews drove the foreign army out of their land and set up their own dynasty.

2. **Miracle story:** Not only did a little army conquer an empire, but at the darkest time of the year we light lights to commemorate the miracle of the small cruse of oil lasting eight days. This allowed the Jews to obtain more Kosher oil to keep the menorah, the Eternal Light, ablaze. In every Synagogue and Temple, there is an Eternal Light that represents God in our lives, never fearing the dark, and the on-going relationship of Jews to God.

3. **Assimilation:** Greek culture (thoughts, activities, dress, etc.) was very tempting to the Jews of the 2nd Century BCE. Many people think the Hanukkah story reflects a struggle between those Jews who wanted to assimilate Greek ways and those who wanted to keep their own religion and customs pure. The word "Hanukkah" means "dedication". It symbolizes the re-dedication of the Temple in Jerusalem.

B. A Service for Peace on Hanukkah

1. **Opening reflection** — by the person lighting the candles or by all:

   "We are the generation that stands between the fires.
   Behind us the fire of Auschwitz;
   Before us the nightmare of the flood of nuclear fire
   that could make our planet into Auschwitz.
   We light this Menorah
   as a symbol for turning fire from destruction into light.

   Light to see each other,
   Light to see in every human face the spark of God,
   Light to see our path into the future,
   Light to see our children.
   As the prophet Zechariah taught:
   'Not by might and not by power but by My Spirit,
   says the Lord of Hosts.'"

2. **Say the blessings and light the candles:**

   The first is a blessing over the special Hanukkah lights:

   "Baruch atah adonai elohenu melech ha'olam asher kideshanu bemitzvotav vetzivanu lehadlik ner shel Chanukah."

   "Blessed are You God, Ruler of the universe, who has commanded us to light the Hanukkah lights."

   The second blessing gives thanks for the miracles which have saved the Jewish people when others wanted to destroy them:

   "Baruch atah adonai elohenu melech ha'olam she'asah nisim la'avotenu bayamim hahem bazeman hazeh."

   "Blessed are You God, Ruler of the universe, who made miracles for our ancestors in days of old and who continue making them today."

   On the first night of this 8-day celebration, a third prayer is added, giving thanks that our family and friends can be together to celebrate the holiday:

   "Baruch atah adonai elohenu melech ha'olam shehecheyanu vekiyemanu vehigi-anu lazeman hazeh."

   "Blessed are You God, Ruler of the universe, who has given us life, sustained, us, and brought us to this moment to celebrate in joy.

3. **Song or chant**; options include

— Sing "Not By Power, Not By Might" by Debbie Friedman.

— Chant in Hebrew and/or in English: "Lo v'chayil v'lo v'choach, ki im bruchi amar Adonai tzvaot" ("Not by power and not by might but by My Spirit, says the Lord of Hosts")

— Sing the popular "Light One Candle" song by Peter Yarrow:

Light one candle for the Maccabee children.
Give thanks that their light didn't die.
Light one candle for the pain they endured
when their right to exist was denied.
Light one candle for the terrible sacrifice
justice and freedom demand.
Light one candle for the wisdom to know
when the peacemaker's time is at hand.

Don't let the light go out; It's lasted for so many years.
Don't let the light go out. Let it shine through our hopes and our fears.
Don't let the light go out. Don't let the light go out. Don't let the light go out.

Light one candle for the strength that we need
to never become our own foe.
Light one candle for those who are suffering
the pain we learned so long ago.
Light one candle for all we believe in
Let anger not tear us apart.
Light one candle to bind us together
with peace as the song in our heart.

4. **Decision**

Invite all present to say one act they will do during the next month to challenge the nuclear arms race and as an immediate act of commitment to give tzedakah money to the Shalom Center or other group working to prevent nuclear holocaust.

PASSOVER/SEDER

A. Introduction

The following simple Seder service created by Rabbi Susan Talve for her Shabbat School is supplemented with prayers and reflections from other Seders conducted by Arthur Waskow and others that were incorporated into a special Seder presented on the "Global Walk for a Livable World" in April 1990 in New Mexico. Susan Talve has further reflection questions or explanations for her Seder. These supplements are numbered according to their insertion in the text of the service, photocopied below to incorporate the Hebrew texts and symbols.

B. Supplements

1. "Freedom is always a-borning and so is the Haggadah, the telling of freedom. Its old questions lead always to new questions; so these Haggadahs are retellings, with new questions. But the Seder is not only a retelling of the past. It is itself a new birth of freedoms. The Haggadah teaches us that we, not our forebearers only,are liberated from Mitzra-yim — not only from old Egypt, but from every 'tight spot', every narrow place. The Haggadah teaches us to rewrite the Haggadah. 'All who go beyond telling about the departure from Mitzra-yim — all these are worthy of praise.' And so it teaches us about that night when five rabbis gathered to talk of resistance to Rome as well as redemption from Egypt. And we ourselves teach about the Passover night when the Jews of the Warsaw Ghetto rose up against the Nazis.

   So tonight, let us tell our own story, bring about a new birth of freedom.

   Tonight, the Pharaohs hold 60,000 pieces of the center of the sun [nuclear bombs] in their hands, to fling upon our heads and burn the earth to ashes.

   Tonight, the poor are homeless.

   Tonight, we are lonely, depressed, disheartened.

   Tonight, we will begin our liberation."

2. "As we first wash our hands, we do not say the blessing. Water is the basis of life; we should be forever thanking G-d for it. yet here, we do not. We now think, therefore, of those for whom water is but a dream. The starving Jews and others in Ethiopia cannot afford to take water for granted. Many die for want of simple, potable water. Further, as wasteful industry and agriculture continue to squander our precious resources, water is becoming a scarce commodity even here. Therefore, let us use but a few drops of water for the first washing."

3. "No blessing is said when we break the middle matzah. Brokenness is a symbol of incompleteness; brokenness is a symbol of the need for healing. There is fear and poverty and sickness. There is a trembling on earth. Around us are the plagues of pollution, the ozone holes, the acid rain, the disappearing forests, dying oceans, extinct species."

4. "These are the ten plagues inflicted on the Egyptians. What ten plagues are suffered by the poor, the oppressed, and the earth today?" Have the group name some of these plagues.

5. "What does it mean, 'it would have been enough [Dayenu]?' Surely no one of these would indeed have been enough for us. It means to celebrate each step toward freedom as if it were enough, then to start on the next step. It means that if we reject each step because it is not the whole liberation, we will never be able to achieve the whole liberation. It means to sing each verse as if it were the whole song — and then sing the next verse!"

   "Name some of the steps toward freedom in different parts of our world — for instance, in Eastern Europe and the Soviet Union, in southern Africa, in the Middle East, in Central and South America, in the Philippines." Have the group name some of these steps, after which add the phrase Dayenu.

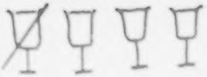
6. Explanation of the blessing: "Each time Jews eat anything bigger than an olive, they are commanded to thank God for bringing bread from the earth. Tradition teaches that in the beginning, bread grew from the trees. In the Garden of Eden, the trees Adam and Eve ate from were bread trees. Since then we have had to work hard to make bread — to co-create with God. Each time we say this blessing, each time we eat something bigger than an olive, we pray for the time when bread will once again grow from trees and all people will have enough to eat."

The Order of the Seder

The Seder ritual contains fifteen observances, which have been summarized in the familiar rhyme ***Kaddesh, Urechatz, Karpas, Yachatz****, and so on. Aside from its convenience as a memory device, the brief formula has been given various deeper interpretations over the years. Accordingly, many people recite the appropriate word from the rhyme before performing the mitzvah to which it applies — קַדֵּשׁ, Kaddesh, before Kiddush, וּרְחַץ, Urechatz, before washing the hands, and so on.*

KADDESH	*Sanctify the day with the recitation of Kiddush.*	קדש
URECHATZ	*Wash the hands before eating Karpas.*	ורחץ
KARPAS	*Eat a* ***vegetable*** *dipped in salt water.*	כרפס
YACHATZ	*Break the middle matzah. Put away larger half for Afikoman*	יחץ
MAGGID	*Narrate the story of the Exodus from Egypt.*	מגיד
RACHTZAH	*Wash the hands prior to the meal.*	רחצה
MOTZI	*Recite the blessing,* ***Who brings forth,*** *over matzah as a food.*	מוציא
MATZAH	*Recite the blessing over* ***Matzah.***	מצה
MAROR	*Recite the blessing for the eating of the* ***bitter herbs.***	מרור
KORECH	*Eat the* ***sandwich*** *of matzah and bitter herbs.*	כורך
SHULCHAN ORECH	*The* ***table prepared*** *with the festive meal.*	שלחן עורך
TZAFUN	*Eat the afikoman which had been* ***hidden*** *all during the Seder.*	צפון
BARECH	*Recite Bircas Hamazon, the* ***blessings*** *after the meal.*	ברך
HALLEL	*Recite the* ***Hallel*** *Psalms of praise*	הלל
NIRTZAH	*Pray that God* ***accept*** *our observance and speedily send the Messiah.*	נרצה

1. קדש



KIDDUSH - *Sanctification* 1

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא פְּרִי הַגָּפֶן:

Blessed are You, our God,
ruler of the world,
Creator of the fruit of the vine

Blessed are You, who chose us and made us holy with Your commandments. With love, you have given us festivals for happiness and holidays and seasons for rejoicing with family and friends. We are especially grateful for this holiday, the feast of matzoth, which celebrates freedom and reminds us of going from Egypt, a land of bondage, to Israel, a place to be free. Blessed are You who lets us celebrate and lets us symbolize the joy of this cherished freedom with the fruit of the vine

2. ורחץ

Rahatz - *Rinse hands* It is an old custom to wash hands before dipping food 2

The head of the household — according to many opinions, all participants in the Seder — washes his hands as if to eat bread [pouring water from a cup, twice on the right hand and twice on the left] but without reciting a blessing

3. כרפס

Karpas - *Dip greens in salt water*

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא פְּרִי הָאֲדָמָה:

Blessed are You, our God,
ruler of the world
Creator of the vegetables of
the earth

The greens are symbolic of the promise of spring and the salt water reminds us of the bitter tears of slaves - and all oppressed peoples

4. יחץ

Yahatz - *Break off half of the middle Matzah and hide it This is the AFIKOMAN* 3

(The more ambitious participants in the Seder have been known to steal the afikoman from the leader who must, in turn, "bargain for it back" before the meal may be concluded, that means dessert!)

(a)

THIS IS THE MATZAH OF HOPE

On Passover, all Jews celebrate freedom. Yet our brothers and sisters in the Soviet Union must still observe this holy time in secret. These are the Jews for whom the exodus is not yet a reality.

The Matzah of Hope represents those who are not with us tonight - Jews who have been refused exit visas and who suffer daily harassment...Prisoners of Conscience who endure the hardships of cruel imprisonment. Their "crime": the desire to live as Jews, among Jews, in a free land.

We pause for a moment during this Seder to reaffirm our solidarity with Jews in the Soviet Union, Ethopia, Syria and other lands where our people are oppressed. We pledge ourselves to continue to work for their freedom. We vow that, once they are free, we will help them rebuild their lives. We will not rest until the task is complete, for until all people are free, no person is free.

וזהי מצת התקוה

בסדר של פסח כל היהודים חוגגים את זמן חירותנו. אולם אחינו ברוסיה הסובייטית עדיין נאלצים לחוג את חג יציאת מצרים במסתרים. אלה הם היהודים אשר בשבילם „יציאת מצרים" עדיין לא נתגשמה.

מצת התקוה מסמלת את אלה אשר אינם אתנו הלילה — יהודים שהשלטונות סירבו לתת להם היתרי יציאה והם סובלים יומיום מרדיפות קשות. אלה הם „אסירי ציון" הנענשים באופן אכזרי ויושבים בבתי הכלא. „הפשע" היחידי שלהם הוא: שאיפתם לחיות כיהודים בין אחיהם היהודים בארץ חופשית.

אנו מפסיקים סדר של פסח זה לשעה קלה, כדי להפגין מחדש את הסולידאריות שלנו עם יהודי רוסיה. אנו מתחייבים להמשיך במאמצינו למען חירותם. אנו נשבעים, כי ברגע שיצאו מעבדות לחירות לא נניח ולא נשקוט עד שיתגשם התפקיד, תפקיד השיחרור והגאולה. כי כל עוד לא יהיו כל היהודים בני־חורין — לא יהיה שום יהודי בן־חורין.

5. מגיד

Maggid - *the retelling of the story of THE EXODUS. Uncover the MATZOTH, lift the ceremonial plate and say:*

הָא לַחְמָא עַנְיָא דִּי אֲכָלוּ אַבְהָתָנָא בְּאַרְעָא דְמִצְרָיִם. כָּל דִּכְפִין יֵיתֵי וְיֵכוֹל כָּל דִּצְרִיךְ יֵיתֵי וְיִפְסַח. הָשַׁתָּא הָכָא לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל. הָשַׁתָּא עַבְדֵי לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין:

Here is the Matzoth, the bread of affliction our fathers and mothers ate when they were slaves in the land of Egypt. Let it remind us of people everywhere who are poor and hungry. Let it call to our minds people today who are still enslaved and without freedom. May all in need find a place to celebrate a Passover Seder. At this season next year may all of Israel be free. May all people anjoy liberty, justice and peace.

(b)

The youngest of the company asks THE FOUR QUESTIONS

מה נשתנה הלילה הזה מכל הלילות?	Why is this night different from all other nights?
שבכל הלילות	For on all other nights
אנו אוכלין חמץ ומצה	we eat either bread or *matzah* [unleavened bread];
הלילה הזה — כלו מצה.	but tonight—only *matzah*.
שבכל הלילות	For on all other nights
אנו אוכלין שאר ירקות	we eat any vegetable;
הלילה הזה — מרור.	but tonight—*maror* [bitter herbs].
שבכל הלילות	For on all other nights
אין אנו מטבילין אפילו פעם אחת	we do not dip our vegetables even once;
הלילה הזה — שתי פעמים.	but tonight—we dip twice.
שבכל הלילות	For on all other nights
אנו אוכלין בין יושבין ובין מסבין	we eat either sitting up or reclining;
הלילה הזה — כלנו מסבין.	but tonight—we all recline.

...here is one answer – among many – to the FOUR QUESTIONS...

We are glad that you have asked these questions because the story of this night is just what we want you to know. This night is different from all other nights for on this night we celebrate the going forth oof the Hebrew people from slavery into freedom.

We eat matzah because our people had no time to bake their bread when Pharoah forced them to flee. The sun beating down on the dough baked it into flat unleaven bread called matzah.

We eat bitter herbs because the lives of slaves are bitter.

We dip the herbs twice because the parsley in the salt water reminds us of the rebirth of springtime, while the bitter herbs in the sweet charoseth gives us a sign of hope. Slaves withstand the bitterness of slavery when it is sweetened by the hope of freedom.

We recline at the table because reclining was a sign of a free person in antiquity. We recline on this night to remember that our ancestors were freed on this holiday.

We perform these rituals to remember the bittereness of slavery and experience the joy of freedom. Had our people not been redeemed from Egypt we would not have learned the joy of freedom and would have remained slaves. Therefore, even if we were all wise, it would still be our duty to tell the Passover story. The more we discuss the story of the Exodus, the deeper our understanding of the meaning of freedom and the stronger our determination to win it for ourselves and for others.

So the story is told and retold from generation to generation. But, not all listeners are alike. The Rabbis said that there are four kinds of children and each must be answered in a different way. The *wise child* asks about the customs and observances of the festival. This child must be instructed and told that the symbols remind us of freedom for all people.

The *wicked child* excludes himself from the story of the Exodus and denies his or her connection with history. This child must be told that history is ongoing and that we are very much a part of the quest for liberation and freedom that our ancestors struggled with.

The *curious child* and the *innocent child* not yet able to inquire must both be told the story with love and warmth so that even though they may not understand the social and political implications they will associate Passover with joy, and when they are older they may understand how this joy is linked with freedom.

The story of Joseph's settling in Egypt in the time of a friendly Pharoah is told in the Hebrew Bible and has been validated in archaeological finds and other literary records. Jacob followed his son Joseph to Egypt when a famine broke out in Cacaan. Everything was fine for the Hebrew people under the pharoah who knew Joseph. The new king, however, felt differently, and used the Hebrew people as slaves to build the pyramids and the city of Thebes.

Then Moses protested against the pharoah who would not let the Hebrew people go from Egypt back to the land that had been promised to them through Abraham. When Pharoah defied the command of Moses (who had been commanded by God) and refused to release the Israelites, God afflicted the land of Egypt with plagues.

Although the plagues resulted in the freeing of the Hebrews, we cannot be glad at the suffering of others, so we mourn the loss of the Egyptians and express sorrow over their destruction.

In the Jewish tradition, a cup of wine symbolized life and the joy of life. On this day when we celebrate freedom our happiness can not be complete because others were sacrificed for its sake. We shall pour off the wine in our cups, therefore, as we recall these plagues visited upon the Egyptians.

Spill a drop of wine as each plague is mentioned. 4

כנים צפרדע דָם 20 Blood Frogs Lice
שחין דבר עָרוֹב Beasts Pestilence Boils
חשך ארבה בָּרָד Hail Locusts Darkness
מַכַּת בכורות Striking of the first-born

DAM TZEFARDAYAH KINIM AROV
DEVER SH'HIN BARAD ARBEH
HOSHECH MAKAT B'CHOROT

DAYENU 5

(The company repeats the refrain **"Dayenu"** which is equivalent to "It would have satisfied us.")

How many and wonderful are the favors which God has conferred upon us!

Had You brought us out of Egypt and not fed us in the desert, **DAYENU!**

Had You fed us with manna, and not ordained the Sabbath, **DAYENU!**

Had You ordained the Sabbath, and not brought us to Mount Sinai, **DAYENU!**

Had You brought us to Mount Sinai, and not given us the Torah, **Dayenu!**

Had you given the Torah and not led us into Israel, **Dayenu!**

Had you led us into Israel, and not given us the Prophets, **Dayenu!**

Da-da-ye-nu
da-da-ye-nu, da-da-ye-nu
da-ye-nu da-ye-nu

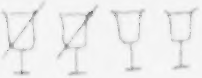
I-lu ho-tzi, ho-tzi-a-nu,
ho-tzi-a-nu mi-Mitz-ra-yim,
ho-tzi-a-nu mi-Mitz-ra-yim
Da-ye-nu;

I-lu natan natan lanu
natan lanu et ha-torah
et-ha-torah natan lanu
Dayenu.

(All read in unison)

How grateful we must be unto God for the many and wonderful miracles bestowed upon us! God brought us out of Egypt, divided the Red Sea for us, fed us with manna, ordained the Sabbath, brought us to Mount Sinai, gave us the Torah, led us into the Land of Israel, built us the Temple, sent us prophets of truth and made us a holy people to perfect the world under the kingdom of the Almighty, in truth and in righteousness.

Now



אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא פְּרִי הַגָּפֶן:

6. רחצה

RAHATZ - Wash Hands

בָּרוּךְ אַתָּה יהוה אלהינו מלך הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
נְטִילַת יָדַיִם:

Blessed are You our God,
ruler of the world,
who made us holy by Your
commandments and commanded
us to observe washing of hands

THE SYMBOLS

7. מוציא

אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ:

6

MATZAH - After saying this blessing, taste the Matzah

מצה

בָּרוּךְ אַתָּה יהוה אלהינו מלך הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
אֲכִילַת מַצָּה:

Blessed are You our God,
ruler of the world,
who made us holy by Your
commandments and commanded
us to observe eating of matzah
(unleavened bread).

8. מרור

MAROR - bitter herb to symbolize the bitterness of bondage.

בָּרוּךְ אַתָּה יהוה אלהינו מלך הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
אֲכִילַת מָרוֹר:

Blessed are You our God,
ruler of the world,
Who made us holy by Your
commandments and commanded
us to observe eating of maror
(bitter herb).

- dipped in charoseth the maror symbolizes the bitterness of slavery with the sweet hope of freedom -

(II Now eat some CHAROSETH on a piece of MATZAH.)

9. כורך

KORECH - combining

The CHAROSETH symbolizes the MORTOR used to construct the pyramids.

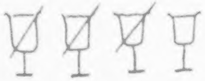
The EGGS and SHANKBONE recall the sacrifice in the ancient feast. The eggs are more "civilized". (The invention of thoughtful vegetarians...) EGGS are also a symbol for growth, new lifwe and hope!

10. שלחן עורך

(Have someone offer a prayer before the meal.)

11. צפון

Someone MUST find the Afikomen - before desert!



12. ברך

BARECH - say a Blessing after the meal.
(Usually the Birkat is said and a blessing for the third cup)
At this time pour the cup of Elijah

13. הלל

Close the door.

אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא פְּרִי הַגָּפֶן:

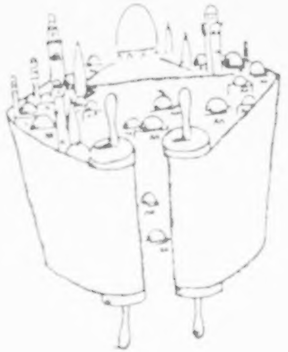
אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן
הַזֶּה:

Hallel - Psalms of praise.

Open the door for Elijah the Prophet

Throughout history, Elijah, the Prophet, has been considered the beloved bearer of good tidings. Jewish legends recount the many who told of his wonderous appearance in times of trouble, promising relief and redemption, lifting up downcast spirits and planting hope in the hearts of the oppressed. On this Seder night, we would again invoke the memory of the beloved Elijah. May his spirit enter our home at this hour, and every home, bringing hope for the future, faith in the goodness of all people and assurance that freedom will come to all.

We believe that Elijah preceeds the Messianic Age - the Age of Shalom.
(check Elijah's cup. It should be empty!)
We drink the 4th cup and dedicate it to our hopes and dreams for the future.



נרצה

NIRTZAH - Accepted!

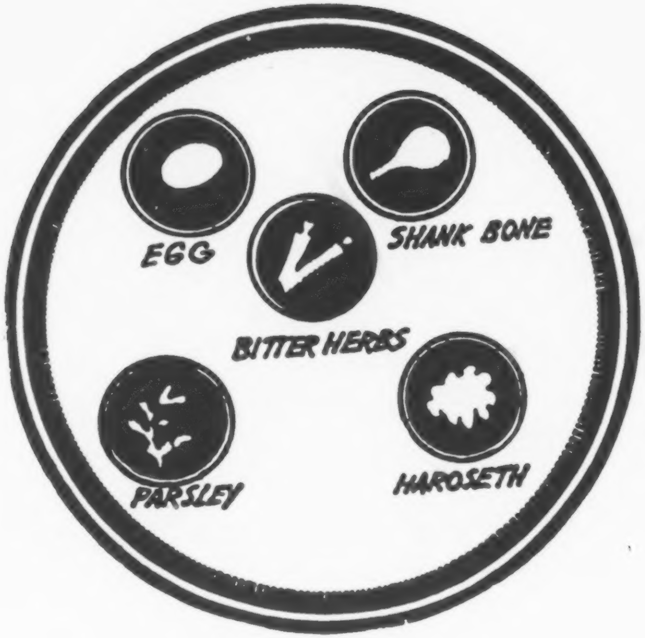
The Seder of Passover is now
complete to the spirit of the Law.
Just as we were privileged to
celebrate it this year,
So may we be privileged to do so
in the future.
O God, restore Your Congregation.
Speedily lead the shoots of the
garden you have planted,
redeemed and joyful, to Zion.
NEXT YEAR IN JERUSALEM!

NEXT YEAR MAY JERUSALEM BE
AT PEACE.

לַשָּׁנָה הַבָּאָה בִּירוּשָׁלָיִם.

L'sha-nah Ha-ba-ah Be-ru-sha-la-yim.

(ב)



SEDER PLATE

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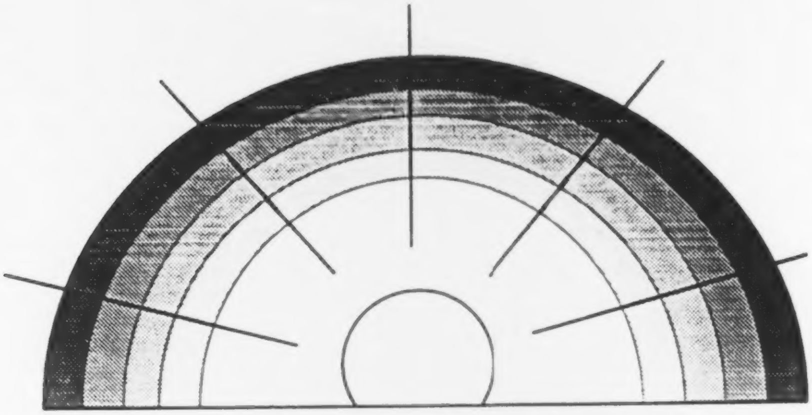


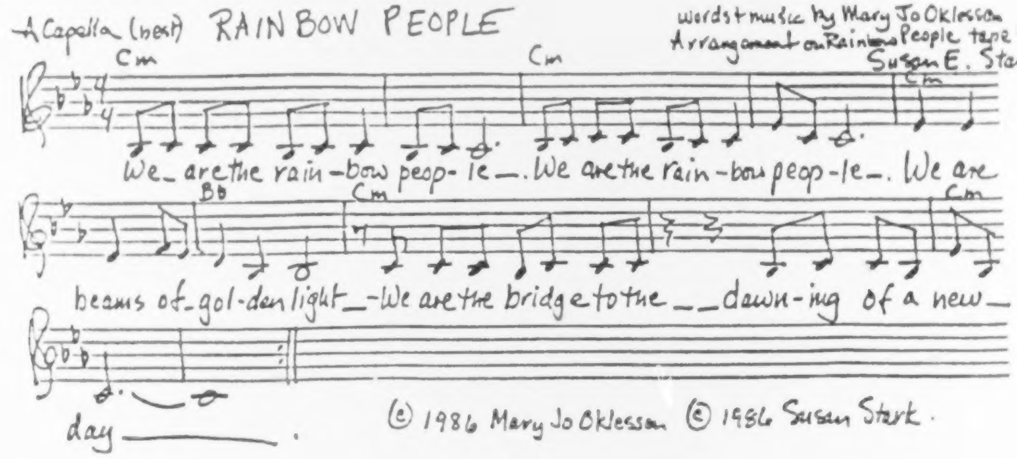
We are the rainbow people, We are the rainbow people;
We are beams of golden light; We are the bridge to the dawning of a new day.

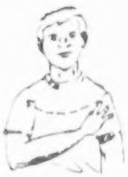
WE ARE A RAINBOW PEOPLE

by Jim McGinnis

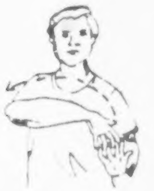
Over the years I have learned the importance of finding words, symbols and mantras to capture and express my vision, so that vision will burn more deeply inside me and radiate itself more brightly outside. Our visions need imaginative and affective, not just intellectual, articulation. Not long ago I was given a wonderful tape of family music entitled RAINBOW PEOPLE by Susan Stark. The title comes from one of the songs, actually a Native American chant created by Mary Jo Oklesson and arranged by Susan. This chant has become my most recent symbol and mantra. The chant is illustrated above by Nanette Ford.

Singing it with both voice and signs, it should look and sound like this:

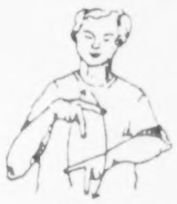

A Capella (best) RAINBOW PEOPLE
words+music by Mary Jo Oklesson
Arrangement on Rainbow People tape by Susan E. Stark
Cm
Cm
Cm
We_ are the rain-bow peop-le_. We are the rain-bow peop-le_. We are
Bb
Cm
Cm
beams of_gol-den light_-We are the bridge to the __dawn-ing of a new_
day______.
© 1986 Mary Jo Oklesson © 1986 Susan Stark.



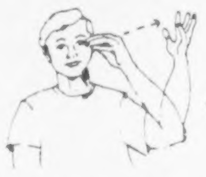
We are...



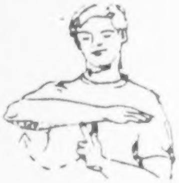
...Rainbow...



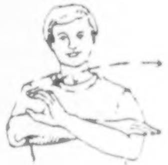
...People...



...Beams of Golden Light...



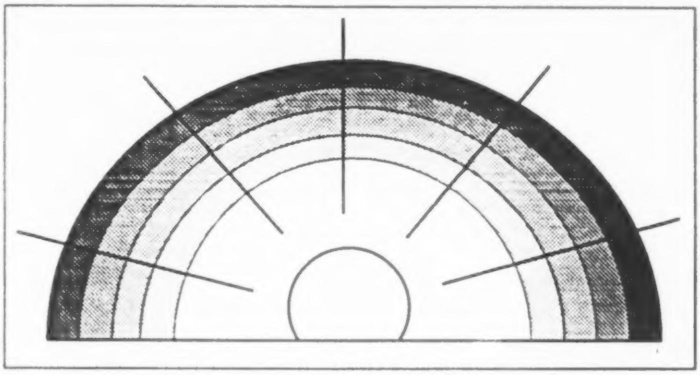
...Bridges...



...Dawning of a New Day...

I find in this chant, especially when I sing it with both my voice and hands, a powerful reminder of what I think it means to be a peacemaker at this moment of history. I share it because I see it as a reminder to all people of faith and others working for peace, justice, and the integrity of creation of what we are all called to be and do. I also see it as a strong counter-image to President Bush's vision of a new world order that might be imaginatively characterized as "Rambo-ism". (More on this "Rainbow-ism vs. Rambo-ism" contrast later.)

I see in the symbol of the rainbow at least five elements for the lives of rainbow people: diversity/inclusivity, political involvement, painfulness, playfulness, and prayerfulness. The first thing we notice about a rainbow is its diversity yet harmony of colors. This diversity of rainbow colors reflects the diversity of God's rainbow people. Our "we" or sense of "family" should then embrace the whole spectrum of peoples — every race, cultural group, religion, nation; peoples of all ages, genders, sexual orientations, and economic classes. What makes us a rainbow and not a mere collection of colors is the harmony among the diversity. Not that we are anywhere near achieving that harmony, but we are in process. Every attempt to cooperate across our diversities is making us more and more a rainbow people. In the words of the chant, rainbow people are "bridges to the dawning of a new day" of inclusivity and harmony. Where there are barriers, rainbow people build bridges.



In terms of some specific examples, some rainbow people learn to communicate in different languages, idioms and styles, so that cultural, linguistic and other differences can be bridged. Rainbow people listen carefully, so that they can interpret and mediate. Some rainbow people have the opportunity to travel and study to become "familiar" (knowledgeable, comfortable, and careful) with a variety of peoples, cultures, and histories. More specifically, rainbow people provide hospitality — for neighbors, maybe even for homeless strangers or foreign visitors. They bring neighbors together, keep a protective eye out for kids, and have available hearts and ears. They reach out to others who are different, to bridge differences of age, neighborhood or economic class. Rainbow people are often able to take advantage of different cultural celebrations to broaden themselves and extend their bridge-making capability. Other rainbow people pray and draw inspiration from a variety of faith traditions, so that they can bridge religious differences that have often led to war. Two quite helpful sources for such diversity of inspiration and prayer are PEACEMAKING: DAY BY DAY and EARTH PRAYERS (1).

Secondly, rainbow people find political expression for their rainbow vision. Whether they formally belong to Jesse Jackson's "Rainbow Coalition" or not, they certainly work to unite all the peoples represented in that coalition and work on behalf of the human rights and human needs agenda of these peoples. In the process of this action, rainbow people pay a price, but they realize that "bridges" do get walked on. There is no rainbow without a preceding storm; no resurrection without suffering and death. The lives of rainbow people are painful. If our growing inclusivity has any depth, if we are truly listening to others, we will begin to groan with their pain. Only when we feel that pain deeply can we give effective prophetic voice to that pain. The prophet Jeremiah groaned with the pain of his people. Part of the political/prophetic action of rainbow people is to make the pain of oppressed peoples and of the earth be heard. And perhaps the more we feel this pain, are drenched by this rain, the more we can experience the gift of the rainbow. We have a lot to learn about rainbows from oppressed peoples in our own country as well as around the world. They help us understand that if we accept this prophetic responsibility, we can expect nothing less than what the prophets who have gone before us experienced when they stood with the outcasts and challenged the narrow attitudes and selfish practices and institutions of their time — suffering, death and resurrection.

A note of caution, though, in building a rainbow. Too quickly harmonizing the different colors can extinguish the less powerful bands of color. Each band must first achieve some measure of fullness (independence, power) before harmonizing with other bands (interdependence). The first movement in becoming a rainbow people, then, is from dependence to independence, and then on to interdependence. Thus, rainbow people encourage the empowerment of oppressed (made dependent or not fully free) others — women struggling against patriarchal attitudes, norms, and institutions that keep them (and men, too) from expanding to full maturity; people of color struggling against similar attitudes, norms, and institutions in white-dominated societies; the poor against the privileged; children, people with disabilities, and the elderly in societies dominated by "productive" and perfectionist standards; lesbians and gays against heterosexual hate or disdain. All of this involves political action. But rainbow people are much more than just political.

Rainbow people are also recognized by their spirit of playfulness and prayerfulness. In the face of grim political and economic realities and the painful lives of so many peoples, rainbow people refuse to succumb to bitterness, joyless activism, or violence born of frustration or despair. Rainbow people try to live the alternative communities they are struggling to promote politically. Their "no" or resistance to dependence and death is balanced and inspired by their "yes" or affirmation of liberty and life. Rainbow people affirm life in the midst of death by their joyful embrace of the simple gifts around them. They enjoy creation and try to live in harmony with the earth. They take time for relationships. They make surprises for others and thus make ordinary days a little extraordinary. Rainbow people smile and sing a lot and are even known to dance, even if or especially if others around them are glum. In the words of Brian Swimme from his marvelous book for rainbow people entitled THE UNIVERSE IS A GREEN DRAGON:

> "Whatever you deeply feel demands to be given form and released. Profound joy insists upon song and dance... Learn to sing, learn to see your life and work as a song by the universe. Dance! See your most ordinary activities as the dance of the galaxies and all living beings... Plunge into the work of living as 'surprise become aware of itself.'" (2)

In short, rainbow people are infectious with their dazzling array of colors. They not only sing; they are themselves songs. This is beautifully expressed in an ancient Russian folk song and dance. The words and dance steps are like this, with the dancers beginning by holding hands in a circle:

"If all people lived their lives (4 steps to the right)
as if they were a song for bringing out the light, (4 steps to the left)
they'd provide the music for the stars (2 steps in and 2 steps out)
to be dancing circles in the night."
(drop hands, turn full circle, clap twice)

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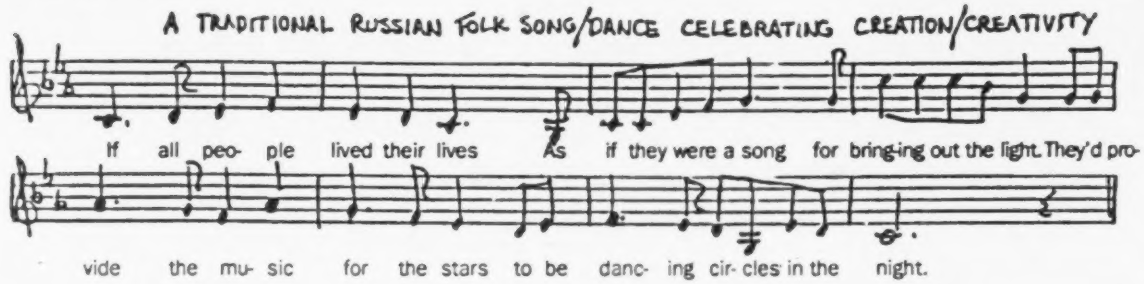
Musically, it looks like this:


A TRADITIONAL RUSSIAN FOLK SONG/DANCE CELEBRATING CREATION/CREATIVITY
If all peo- ple lived their lives As if they were a song for bring-ing out the light. They'd pro-
vide the mu- sic for the stars to be danc- ing cir- cles in the night.

This musical celebration of our cosmic connectedness — the magnetism of our lives could really turn on the stars — challenges us to live each day to its fullest. As "beams of golden light", in the words of the chant, rainbow people bring out the light in others. We are not the light itself, but beams of that golden light. Rainbow people draw their energy and light from the sun and the Spirit, the source of all light. They are often prayerfully present at those special moments of sunlight each day — sunrise and sunset. They occasionally find themselves doing what Byrd Baylor suggests in her magnificent hymn of morning praise:

> "The way to start a day is this — go outside and face the east and greet the sun with some kind of blessing or chant or song that you made yourself and keep for early morning. A morning needs to be sung to. A new day needs to be honored. People have always known that. Didn't they chant at dawn in the sun temples of Peru?... Didn't the pharaohs of Egypt say the only sound at dawn should be the sound of songs that please the morning sun? They knew what songs to sing. People always seemed to know...
>
> "Some people say there is a new sun every day, that it begins its life at dawn and lives for one day only. They say you have to welcome it. You have to make the sun happy. You have to make a good day for it. You have to make a good world for it to live its one-day life in. And the way to start, they say, is just be looking east at dawn. When they look east tomorrow, you can too. Your song will be an offering — and you'll be one more person in one more place at one more time in the world saying hello to the sun, letting it know you are there... That's the way to start a day." (3)

When rainbow people drink deep of the sun and the Spirit at the beginning of their day, they have a way of enlightening those around them. In the words of a beautiful Irish blessing:

> "May the blessing of light be on you, light without and light within. May the blessed sunshine shine on you and warm your heart till it glows like a great peat fire, so that strangers may come and warm themselves at it, and also a friend. And may the light shine out of the two eyes of you, like a candle set in the two windows of a house, bidding the wanderer come in out of the storm..."

To be such centers of light and warmth, rainbow people clearly need to be prayerful and hopeful. Rainbows appear in the midst of rain and darkness. They are a surprising contrast to the darkness or gloom around them. In the face of so much darkness in our society and world — the increasing violence, economic and ecological deterioration, a growing sense of hopelessness — it is very difficult to be truly hopeful, to see the positive signs of God's reign of Shalom. Some days it's almost impossible to feel like a rainbow, especially when we become aware of our own dark sides. We're not always beams of golden light. It's a tough decision to be a rainbow of hope. Prayerfulness and self-forgiveness are essential. As prayerful people, rainbow people take time each day to abide in God — to be still, listening, attuned to the presence and voice of God in Scripture, in other people, in the events of their day and in the silence of their own hearts. In this way they are able to detect the signs of God's reign around them and maintain hope in and effort toward the ultimate realization of God's promise of Shalom, no matter how stormy and dark it gets. Prayerful places nurture this spirit of prayerfulness, daily places where we live as well as special places in creation to nurture a sense of communion with God and God's rainbow creation.

From prayerful centers the colors of the rainbow radiate more brightly. This radiation is a sign and source of hope and life to counter the signs and sources of darkness and death provided by nuclear radiation. Rainbow people are signs and sources of hope. Their lives preach the message of the rainbow, that special symbol chosen by God to remind the world of God's promise to Noah never again to let the world be destroyed by a flood:

> "Behold, I establish my covenant with you and with your seed after you, and with every living creature that is with you... neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, this is the sign of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a sign of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will remember my covenant..." (Genesis 9:9-16).

I believe that the faithful resistance of rainbow people to nuclear and environmental destruction is a major part of how God's promise will be realized. Our actions create rainbows of hope in others, hope that ultimately life will overcome death and that our little acts of love and resistance can make a difference. As rainbow people, we are part of the dawning of God's new day, realized little by little, generation by generation. Denise Priestly, in her beautiful book on hope in the nuclear age — BRINGING FORTH IN HOPE (4) — uses the image of the woman in the Book of Revelation (chapter 12) daring to give birth to new life in the face of the dragon to inspire us to similar hope. Hope against hope, as it were. The same kind of hope that Jesus had to discover in the garden on the eve of his passion, as did the Hebrew prophets before him. By refusing to give up and by risking ourselves in the face of the dragons of our own day, we, too, are sources of hope for others, bridges to the birthing of a new day.

We have glimpses of what this "new day" will look like. The Hebrew prophets gave us a number of descriptions of God's new day, very different from the new day that President Bush projects in his vision of a new world order. Isaiah provides some of the most graphic:

> "For, behold, I create new heavens and a new earth, and the former shall not be remembered... And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more an infant of only days, nor an old man that has not filled his days... And they shall build houses and inhabit them. They shall plant vineyards and eat the fruit of them. They shall not build and another inhabit.

They shall not plant and another eat. For as the days of trees are, so shall the days of my people be and my people shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, says the Lord." (Isaiah 65: 17-25).

Other beautiful descriptions of God's new day from the Hebrew prophets include Isaiah 2:1-4, 11:1-9, 32:15-20; Ezekiel 34; Amos 9:13-15. Making these passages the focus of our prayerful reflection can help deepen our own hopefulness as well as sense of vision. They can also help us see more clearly the falseness of a new world order based on "Rambo-ism". Consider these contrasts and notice how "Rambo-ism" creates barriers with its vertical emphasis and relationships, while "Rainbow-ism" creates bridges with its horizontal emphasis and relationships. Rainbow values promote the "beloved community," the phrase Martin Luther King used to describe God's knigdom of Shalom, while Rambo values characterize the empires of our day, the antithesis of God's kingdom.

The values of "Rainbow-ism" are embodied in the Word of God and in the lives of the many rainbow people who have listened and responded to God through the Hebrew prophets, Jesus, Mohammed and others. The lives of Francis of Assisi, Gandhi, Martin Luther King, Dorothy Day, Oscar Romero, and others (5) nurture our own rainbows and help us become those "bridges to the dawning of a new day" that rainbow people are. And the music of Susan Stark is a compelling reminder of this wonderful vocation.

"Rainbow-ism"	"Rambo-ism"
mutuality, cooperation, negotiation	domination, competition, force
sharing, enough	amassing, more
care for the future	take it now
inclusiveness, we/ours	exclusiveness, me/mine
equality of races, genders	white male supremacy
sovereign equality of nations	"America #1"
loving one's enemies	destroying one's enemies
solidarity with the poor	exploitation of the poor
forgiveness, vulnerability	retaliation, invulnerability
freedom, trust	control, security
empower others	use others
be child-like	be a man
sing and dance	be sung and danced for
affectivity, being	rationality, having
relate and enjoy	use
persons, possibilities, quality	things, facts, quantity
commitment	escape
ethical imperatives	technological imperatives

— Footnotes —

(1) PEACEMAKING DAY BY DAY is available from Pax Christi USA, 348 E. 10th St., Erie, PA 16503; EARTH PRAYERS is published by Harper & Row.

(2) Brian Swimme, THE UNIVERSE IS A GREEN DRAGON (Bear & Co., 1984), pp. 147-8, 123.

(3) Byrd Baylor, "The Way to Start a Day" is found in Steve Van Matre, THE EARTH SPEAKS (Institute for Earth Education, Box 288, Warrenville, IL 60555); it is also available as a beautifully illustrated book for children by the same name.

(4) Denise Priestly, BRINGING FORTH IN HOPE (Mahwah, NJ: Paulist Press, 1983).

(5) Excellent books on each of these rainbow people include Murray Bodo, THE JOURNEY AND THE DREAM (Cincinnati: St. Anthony Messenger Press, 1972; on Francis); Eknath Easwaren, GANDHI THE MAN (Fellowship of Reconciliation, Box 271, Nyack, NY 10960); Martin Luther King, Jr., STRENGTH TO LOVE (New York: Pocket Books, 1968), James Forest, LOVE IS THE MEASURE (Paulist Press, 1987; on Dorothy Day); and Jon Sobrino, SJ, ARCHBISHOP ROMERO (Maryknoll, NY: Orbis Books, 1990).

For additional copies of this article (50¢ each) and/or for a copy of the audio cassette RAINBOW PEOPLE ($10, plus mailing), contact The Institute for Peace & Justice, 4144 Lindell, #122, St. Louis, MO 63108; 314-533-4445. For a fuller expression of the implications of being rainbow people, see JOURNEY INTO COMPASSION: A SPIRITUALITY FOR THE LONG HAUL, Jim McGinnis (Crossroads, 1989), also available from the Institute ($10, plus mailing).

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CATHOLIC
UPDATE

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THE CHALLENGE OF PEACE

The U.S. Bishops' Pastoral Letter on War and Peace, "The Challenge of Peace: God's Promise and Our Response," in Condensed Form

Apprehension about nuclear war is almost tangible and visible today. Nuclear war threatens the existence of our planet; this is a more menacing threat than any the world has known. It is neither tolerable nor necessary that human beings live under this threat.

As Pope John Paul II said at Hiroshima: "From now on it is only through a conscious choice and through a deliberate policy that humanity can survive." As Americans, citizens of the nation which was first to produce atomic weapons, which has been the only one to use them and which today is one of the handful of nations capable of decisively influencing the course of the nuclear age, we have grave human, moral and political responsibilities to see that a "conscious choice" is made to save humanity.

'A Church at the service of peace'

The Catholic tradition on war and peace is a long and complex one, reaching from the Sermon on the Mount to the statements of Pope John Paul II. At the center of the Church's teaching on peace and at the center of all Catholic social teaching are the transcendence of God and the dignity of the human person. The human person is the clearest reflection of God's presence in the world; all of the Church's work in pursuit of both justice and peace is designed to protect and promote the dignity of every person. For each person not only reflects God, but is the expression of God's creative work and the meaning of Christ's redemptive ministry.

Christians approach the problem of war and peace with fear and reverence. God is the Lord of life, and so each human life is sacred; modern warfare threatens the obliteration of human life on a previously unimaginable scale. The sense of awe and "fear of the Lord" which former generations felt in approaching these issues weighs upon us with new urgency.

We believe that the Church, as a community of faith and social institution, has a proper, necessary and distinctive part to play in the pursuit of peace. Because peace, like the Kingdom of God itself, is both a divine gift and a human work, the Church should continually pray for the gift and share in the work. We are called to be a Church at the service of peace.

What the Bible tells us about peacemaking

For us as believers, the sacred Scriptures provide the foundation for confronting the dilemma of war and peace today. In the Old Testament, all notions of peace must be understood in light of Israel's relation to God. Peace is always seen as gift from God and as fruit of God's saving activity. Peace is a special characteristic of the covenant; when the prophet Ezekiel looked to the establishment of the new, truer covenant, he declared that God would establish an everlasting covenant of peace with the people (Ezekiel 37: 26).

As Christians we believe that Jesus is the Messiah or Christ so long awaited. And as the one in whom the fullness of God was pleased to dwell—through whom all things in heaven and on earth were reconciled to God—Jesus made peace by the blood of the cross (Colossians 1: 19-20). Jesus proclaimed the reign of God in his words and made it present in his actions. In God's reign the poor are given the Kingdom ... the meek inherit the earth ... and peacemakers are called the children of God (Matthew 5: 3-10).

All who hear Jesus are repeatedly called to forgive one another. The forgiveness of God, which is the beginning of salvation, is manifested in communal forgiveness and mercy. Jesus also described God's reign as one in which love is an active, life-giving, inclusive force. He called for a love which went beyond family ties and bonds of friendship to reach even those who were enemies (Matthew 5: 44-48; Luke 6: 27-28).

Jesus Christ, then, is our peace, and in his death-resurrection he gives God's peace to our world. In him God has indeed reconciled the world, made it one, and has manifested definitively that his will is this reconciliation, this unity between God and all peoples, and among the people themselves. The way to union has been opened, the covenant of peace established.

Because we have been gifted with God's peace in the risen Christ, we are called to our own peace and to the making of peace in our world. As disciples and as children of God it is our task to seek for ways in which to make the forgiveness, justice and mercy, and love of God visible in a world where violence and enmity are too often the norm.

'The right to legitimate defense'

The protection of human rights and the preservation of peace are tasks to be accomplished in a world marked by sin and conflict of various kinds. The Church's teaching on war and peace establishes a strong presumption against war which is binding on all; it then examines when this presumption may be overridden, precisely in the name of preserving the kind of peace which protects human dignity and human rights.

As Vatican II made clear, "Certainly war has not been rooted out of human affairs. As long as the danger of war remains and there is no competent and sufficiently powerful authority at the international level, governments cannot be denied the right to legitimate defense once every means of peaceful settlement has been exhausted. Therefore, government authorities and others who share public responsibility have the duty to protect the welfare of the people entrusted to their care and to conduct such grave matters soberly.

"But it is one thing to undertake military action for the just defense of the people, and something else again to seek the subjugation of other nations. Nor does the possession of war potential make every military or political use of it lawful. Neither does the mere fact that war has unhappily begun mean that all is fair between the warring parties" (*Pastoral Constitution on the Church in the Modern World, #79*).

The Christian has no choice but to defend peace, properly understood, against aggression. This is an inalienable obligation. It is the *how* of defending peace which offers moral options.

Those who bear arms and those who don't

We stress this principle because we observe so much misunderstanding about both those who resist bearing arms and those who bear them. Great numbers from both traditions provide examples of exceptional courage, examples the world continues to need.

Of the millions of men and women who have served with integrity in the armed forces, many have laid down their lives. Many others serve today throughout the world in the difficult and demanding task of helping to preserve the "peace of a sort" of which the Council speaks.

We see many deeply sincere individuals who, far from being indifferent or apathetic to world evils, believe strongly in conscience that they are best defending true peace by refusing to bear arms. In some cases they are motivated by their understanding of the gospel and the life and death of Jesus as forbidding all violence. No government, and certainly no Christian, may simply assume that such individuals are mere pawns of conspiratorial forces or guilty of cowardice.

Catholic teaching sees these two distinct moral responses as having a complementary relationship in the sense that both seek to serve the common good. They differ in their perception of how the common good is to be defended most effectively, but both responses testify to the Christian conviction that peace must be pursued and rights defended within moral restraints and in the context of defining other basic human values.

How the 'just-war' theory limits war

The moral theory of the "just-war" or "limited-war" doctrine begins with the presumption which binds all Christians: We should do no harm to our neighbors. Just-war teaching has evolved as an effort to prevent war. Only if war cannot be rationally avoided does the teaching then seek to restrict and reduce its horrors. It does this by establishing a set of rigorous conditions which must be met if the decision to go to war is to be morally permissible. Such a decision, especially today, requires extraordinarily strong reasons for overriding the presumption in favor of peace and against war. The conditions for a just war are as follows:

1. **Just cause.** War is permissible only to confront "a real and certain danger," i.e., to protect innocent life, to preserve conditions necessary for decent human existence and to secure basic human rights.
2. **Competent authority.** War must be declared by those with responsibility for public order, not by private groups or individuals.
3. **Comparative justice.** In essence: Which side is sufficiently "right" in a dispute, and are the values at stake critical enough to override the presumption against war? Do the rights and values involved justify killing? Given techniques of propaganda and the ease with which nations and individuals either assume or delude themselves into believing that God or right is clearly on their side, the test of comparative justice may be extremely difficult to apply.
4. **Right intention.** War can be legitimately intended only for the reasons set forth above as a just cause.

5. **Last resort.** For resort to war to be justified, all peaceful alternatives must have been exhausted.
6. **Probability of success.** This is a difficult criterion to apply, but its purpose is to prevent irrational resort to force or hopeless resistance when the outcome of either will clearly be disproportionate or futile.
7. **Proportionality.** This means that the damage to be inflicted and the costs incurred by war must be proportionate to the good expected by taking up arms.

The U.S. bishops applaud completion of war and peace pastoral, approved overwhelmingly by 238-9 vote, Chicago, May 3, 1983.

Because of the destructive capability of modern technological warfare, the principle of proportionality (and that of discrimination) takes on special significance. Today it becomes increasingly difficult to make a decision to use any kind of armed force, however limited initially in intention and in the destructive power of the weapons employed, without facing at least the possibility of escalation to broader, or even total, war and to the use of weapons of horrendous destructive potential.

"Indeed, if the kind of weapons now stocked in the arsenals of the great powers were to be employed to the fullest, the result would be the almost complete reciprocal slaughter of one side by the other, not to speak of the widespread devastation that would follow in the world and the deadly after-effects resulting from the use of such weapons" (*Pastoral Constitution*, #80). To destroy civilization as we know it by waging such a "total war" as today it could be waged would be a monstrously disproportionate response to aggression on the part of any nation.

Just response to aggression must also be *discriminate*; it must be directed against unjust aggressors, not against innocent people caught up in a war not of their making. The Council therefore issued its memorable declaration: "Any act of war aimed indiscriminately at the destruction of entire cities or of extensive areas along with their population is a crime against God and man himself. It merits unequivocal and unhesitating condemnation."

Side by side with the just war theory throughout Christian history has been the tradition of nonviolence. One of the great nonviolent figures was St. Francis of Assisi.

While the just war teaching has clearly been in possession for the past 1,500 years of Catholic thought, the "new moment" in which we find ourselves sees the just war teaching and nonviolence as distinct but interdependent methods of evaluating warfare. They diverge on some specific conclusions, but they share a common presumption against the use of force as a means of settling disputes. Both find their roots in the Christian theological tradition; each contributes to the full moral vision we need in pursuit of a human peace. We believe the two perspectives support and complement one another, each preserving the other from distortion.

New moral questions

Nuclear weapons particularly and nuclear warfare as it is planned today raise new moral questions. As indicated in a statement from the Holy See to the United Nations in 1976, the arms race is to be condemned as a danger, an act of aggression against the poor and a folly which does not provide the security it promises. And according to a study of the Pontifical Academy of Sciences commissioned by Pope John Paul II, "Recent talk about winning or even surviving a nuclear war must reflect a failure to appreciate a medical reality: Any nuclear war would inevitably cause death, disease and suffering of pandemonic proportions and without the possibility of effective medical intervention. That reality leads to the same conclusion physicans have reached for life-threatening epidemics throughout history: Prevention is essential for control."

We believe it is necessary for the sake of prevention to build a barrier against the concept of nuclear war as a viable strategy for defense. There should be a clear public resistance to the rhetoric of "winnable" nuclear wars, or unrealistic expectations of "surviving" nuclear exchanges and strategies of "protracted nuclear war." We oppose such rhetoric. We seek to encourage a public attitude which sets stringent limits on the kind of actions our own government and other governments will take on nuclear policy.

Some principles on the use of nuclear weapons

1. **Counterpopulation warfare.** Under no circumstances may nuclear weapons or other instruments of mass slaughter be used for the purpose of destroying population centers or other predominantly civilian targets. Retaliatory action, whether nuclear or conventional, which would indiscriminately take many wholly innocent lives, lives of people who are in no way responsible for reckless actions of their government, must also be condemned.
2. **The initiation of nuclear war.** We do not perceive any situation in which the deliberate initiation of nuclear warfare on however restricted a scale can be morally justified. Non-nuclear attacks by another state must be resisted by other than nuclear means. Therefore, a serious moral obligation exists to develop non-nuclear defensive strategies as rapidly as possible.
3. **Limited nuclear war.** Unless certain questions (namely, those challenging the ability of military leaders to keep a nuclear exchange limited) can be answered satisfactorily, we will continue to be highly skeptical about the real meaning of "limited." One of the criteria of the just-war tradition is a reasonable hope of success in bringing about justice and peace. We must ask whether such a reasonable hope can exist once nuclear weapons have been exchanged. The burden of proof remains on those who assert that meaningful limitation is possible.

On deterrence. Essentially deterrence means dissuasion of a potential adversary from initiating an attack or conflict, often by the threat of unacceptable retaliatory damage. Pope John Paul II makes this statement about the morality of deterrence: "In current conditions, deterrence, based on balance, certainly not as an end in itself but as a step on the way toward a progressive disarmament, may still be judged morally accept-

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able. Nonetheless, in order to ensure peace, it is indispensable not to be satisfied with this minimum, which is always susceptible to the real danger of explosion."

In concert with the evaluation provided by Pope John Paul II, we have arrived at a strictly conditional moral acceptance of deterrence. We cannot consider such a policy adequate as a long-term basis for peace.

Some specific recommendations

In light of the present size and composition of both the U.S. and Soviet strategic arsenals, *we recommend*:
1. **Support for** immediate, bilateral, verifiable agreements to halt the testing, production and deployment of new nuclear weapons systems.
2. **Support for** negotiated bilateral deep cuts in the arsenals of both superpowers, particularly those weapons systems which have destabilizing characteristics.
3. **Support for** early and successful conclusion of negotiations of a comprehensive test ban treaty.

A better system of global interdependence

We are now entering an era of new, global interdependencies requiring global systems of governance to manage the resulting conflicts and ensure our common security. We live in a global age with problems and conflicts on a global scale. Either we shall learn to resolve these problems together or we shall destroy one another. Mutual security and survival require a new vision of the world as one interdependent planet. We call for the establishment of some form of global authority adequate to the needs of the international common good.

Papal teaching of the last four decades has not only supported international institutions in principle, it has supported the United Nations specifically. Pope Paul VI said to the U.N. General Assembly: "The edifice which you have constructed must never fail; it must be perfected and made equal to the needs which world history will present. You mark a stage in the development of mankind from which retreat must never be admitted, but from which it is necessary that advance be made."

The challenge before us

To be a Christian, according to the New Testament, is not simply to believe with one's mind, but also to become a doer of the Word, a wayfarer with and a witness to Jesus. These comments about the meaning of being a disciple or a follower of Jesus today are especially relevant to the quest for genuine peace in our time.

We urge every diocese and parish to implement balanced and objective educational programs to help people of all age levels to understand better the issues of war and peace. We reject criticism of the Church's concern with these issues on the ground that it "should not become involved in politics." We are called to move from discussion to witness and action.

Reverence for life. No society can live in peace with itself or with the world without a full awareness of the worth and dignity of every human person and of the sacredness of all human life (James 4:1-2). Violence has many faces: oppression of the poor, deprivation of basic human rights, economic exploitation, sexual exploitation and pornography, neglect or abuse of the aged and the helpless, and innumerable other acts of inhumanity. Abortion in particular blunts a sense of the sacredness of human life. In a society where the innocent unborn are killed wantonly, how can we expect people to feel righteous revulsion at the act or threat of killing noncombatants in war?

The arms race presents questions of conscience we may not evade. As American Catholics we are called to express our loyalty to the deepest values we cherish: peace, justice and security for the entire human family. National goals and policies must be measured against that standard. Given the growth in our understanding of the evergrowing horror of nuclear war, we must shape the climate of opinion which will make it possible for our country to express profound sorrow over the atomic bombing in 1945. Without that sorrow, there is no possibility of finding a way to repudiate future use of nuclear weapons.

In a democracy the responsibility of the nation and that of its citizens coincide. Nuclear weapons pose especially acute questions of conscience for American Catholics. The virtue of patriotism means that as citizens we respect and honor our country, but our very love and loyalty make us examine carefully and regularly its role in world affairs, asking that it live up to its full potential as an agent of peace with justice for all people.

We reaffirm our desire to participate in a common public effort with all men and women of goodwill who seek to reverse the arms race and secure the peace of the world.

Called to be builders of peace

We are the first generation since Genesis with the power to virtually destroy God's creation. We cannot remain silent in the face of such danger. Peacemaking is not an optional commitment. It is a requirement of our faith. We are called to be peacemakers, not by some movement of the moment, but by our Lord Jesus.

It is our belief in the risen Christ which sustains us in confronting the awesome challenge of the nuclear arms race. Respecting our freedom, he does not solve our problems, but sustains us as we take responsibility for his work of creation and try to shape it in the ways of the Kingdom. We believe his grace will never fail us.

Editor's note: *This condensation of the U.S. bishops' war and peace pastoral is not intended as a substitute for reading the complete document but as an overview of major points. It is best read in light of the entire pastoral, which can be ordered from: Office of Publishing Services, United States Catholic Conference, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. Single copies: $1.85 (includes postage and handling).*

Published with ecclesiastical approval

Next: Priest and Parishioner—Their Mutual Expectations

CATHOLIC
UPDATE

TODAY'S FAITH IN FOCUS

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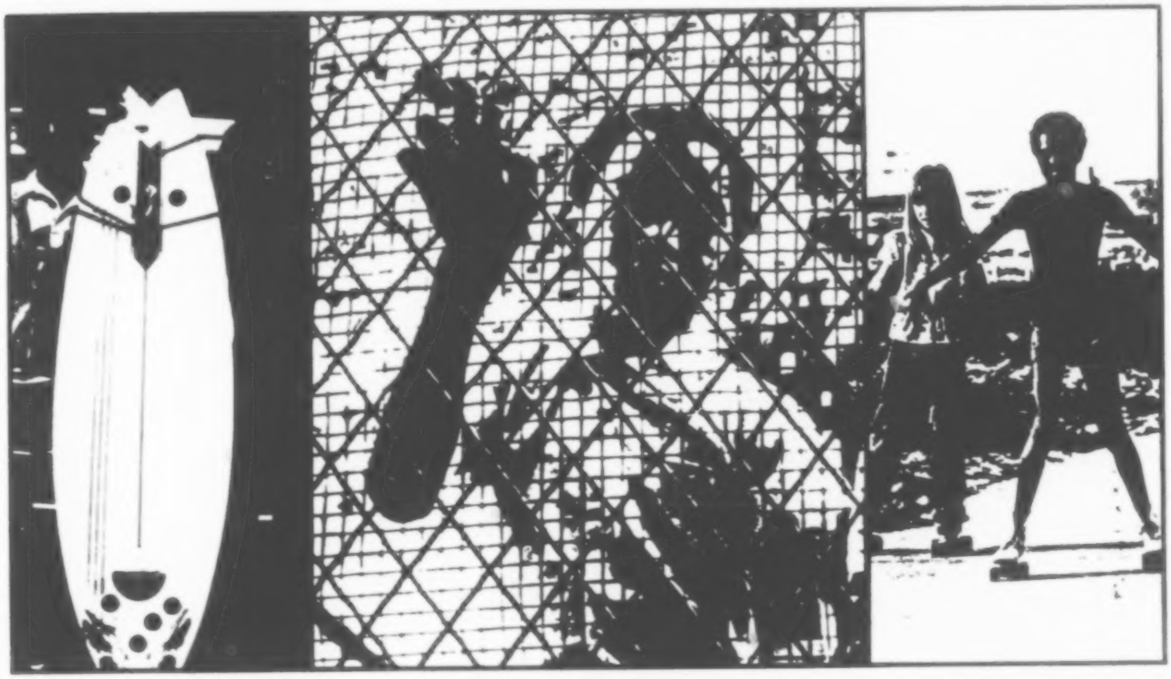
Racism – And How to Fight It

The U.S. Bishops' Pastoral Letter on Racism, "Brothers and Sisters to Us," in a shortened format



Editor's Note: *Few issues deserve more attention from Americans and Catholics than racial justice. In November, 1979, the U.S. bishops produced a unique tool for fighting racism and promoting equality for all people: their pastoral letter on racism. This* Catholic Update *is a condensation of that document. Approximately half the length of the original, this form has been approved by the bishops' staff at the United States Catholic Conference.*

Racism is an evil which endures in our society and in our Church. Despite apparent advances and even significant changes in the last two decades, the reality of racism remains. In large part it is only the external appearances which have changed.

We recognize and applaud the readiness of many Americans to make new strides forward in reducing and eliminating prejudice against minorities. We are convinced that the majority of Americans realize that racial discrimination is both unjust and unworthy of this nation.

We do not deny that the ugly external features of racism which marred our society have in part been eliminated. But neither can it be denied that too often what has happened has been only a covering over, not a fundamental change. Today the sense of urgency has yielded to an apparent acceptance of the status quo. The climate of crisis engendered by demonstrations, protests and confrontation has given way to a mood of indifference and other issues occupy our attention.

In response to this mood, we wish to call attention to the persistent presence of racism and in particular to the relationship between racial and economic justice. We are entering an era characterized by limited resources, restricted job markets and dwindling revenues. In this atmosphere, the poor and the racial minorities are being asked to bear the heaviest burden of the new economic pressures.

This new economic crisis reveals an unresolved racism that permeates our society's structures and resides in the hearts of many among the majority. Because it is less blatant, this subtle form of racism is in some respects even more dangerous—harder to combat and easier to ignore. Major segments of the population are being pushed to the margins of society in our nation.

As economic pressures tighten, those people who are often black, Hispanic, native American and Asian—and always poor—slip further into the unending cycle of poverty, deprivation, ignorance, disease and crime. Racial identity is for them an iron curtain barring the way to a decent life and livelihood.

Mindful of its duty to be the advocate for those who hunger and thirst for justice's sake, the Church cannot remain silent about the racial injustices in society and in its own structures.

The Sin of Racism

Racism is a sin: a sin that divides the human family, blots out the image of God among specific members of that family and violates the fundamental dignity of those called to be children of the same Father. Racism is the sin that says some human beings are inherently superior and others essentially inferior because of race. It is the sin that makes racial characteristics the determining factor for the exercise of human rights.

When we give in to our fears of the other because he or she is of a race different from ourselves, when we prejudge the motives of others precisely because they are of a different color, when we stereotype or ridicule the other because of racial characteristics and heritage, we mock the words of Jesus: "Treat others the way you would have them treat you" (Mt. 7:12).

The structures of our society are subtly racist, for these structures reflect the values which society upholds. They are geared to the success of the majority and the failure of the minority, and members of both groups give unwitting approval by accepting things as they are. Perhaps no single individual is to blame. The sinfulness is often anonymous, but nonetheless real. The sin is social in nature in that each of us, in varying degrees, is responsible.

All of us in some measure are accomplices. As our recent pastoral letter on moral values states: "The absence of personal fault for evil does not absolve one of all responsibility. We must resist and undo injustices we have not caused, lest we become bystanders who tacitly endorse evil and so share in guilt for it."

Examples of Racism in Our Society

Because Congress has enacted civil rights legislation, and because some minority people have achieved some measure of success, many people believe that racism is no longer a problem in American life. The continuing existence of racism becomes apparent, however, when we look beneath the surface of our national life as, for example, in the case of unemployment figures.

In the first quarter of 1979, 5 percent of white Americans were unemployed; but for blacks the figure was 11.4 percent; for Hispanics, 8.3 percent; and for native Americans on reservations, as high as 40 percent. The situation is even more disturbing when one realizes that 35 percent of black youth, 19.1 percent of Hispanic youth, and an estimated 60 percent of native American youth are unemployed. Quite simply, this means that an alarming proportion of tomorrow's adults are cut off from gainful employment—an essential prerequisite of responsible adulthood.

Racism is only too apparent in housing patterns in our major cities and suburbs. Witness the deterioration of inner cities as well as the segregation of many suburban areas by means of the unjust practices of social steering and blockbusting. Witness also the high proportion of Hispanics, blacks and Indians on welfare and the fact that the median income of non-white families is only 63 percent of the average white family income. Moreover, the gap between the rich and the poor is widening, not decreasing.

Racism is apparent when we note that the population in our prisons consists disproportionately of minorities; that violent crime is the daily companion of a life of poverty and deprivation; and that the victims of such crimes are also disproportionately non-white and poor. Racism is also apparent in the attitudes and behavior of some law-enforcement officials and the unequal availability of legal assistance.

Finally, racism is sometimes apparent in the growing sentiment that too much is being given to racial minorities by way of affirmative-action programs or allocations to redress long-standing imbalances in minority representation, and government-funded programs for the disadvantaged. At times protestations claiming that all persons should be treated equally reflect the desire to maintain a status quo that favors one race and social group at the expense of the poor and non-white.

Racism obscures the evils of the past and denies the burdens that history has placed upon the shoulders of our black, Hispanic, native American, and Asian brothers and sisters. An honest look at the past makes plain the need for restitution wherever possible—makes evident the justice of restoration and redistribution.

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A Look at the Past

Racism has been a part of the social fabric of America since the beginning of European colonization. Whether it be the tragic past of the native Americans, the Mexicans, the Puerto Ricans or the blacks, the story is one of slavery, peonage, economic exploitation, brutal repression and cultural neglect. All have suffered indignity; most have been uprooted, defrauded or dispossessed of their lands; and none has escaped one or another form of collective degradation by a powerful majority. Our history is littered with the debris of broken promises and treaties, as well as lynchings and massacres that almost destroyed the Indians, humiliated the Hispanics and crushed the blacks.

But despite this tragic history, the racial minorities of our country have survived and increased. Not only that, but each racial group has sunk its roots deep in the soil of our culture, thus helping to give to the United States its unique character and its diverse coloration. The contribution of each racial minority is distinctive and rich; each has become a source of internal strength for our nation.

Today crude and blatant expressions of racist sentiment, though they occasionally exist, are considered bad form, but racism itself persists in a covert way. Under the guise of other motives, it is manifest in the tendency to stereotype and marginalize whole segments of the population whose presence is perceived as a threat.

The Voice of Scripture

The Christian response to the challenges of our times is to be found in the good news of Jesus. The words which signaled the start of his public ministry must be the watchword for every Christian response to injustice: "The spirit of the Lord is upon me; therefore, he has anointed me. He has sent me to bring glad tidings to the poor, to proclaim liberty to captives, recovery of sight to the blind and release to prisoners, to announce a year of favor from the Lord" (Lk. 4:18-20).

God's word proclaims the oneness of the human family—from the first words of Genesis to the "Come, Lord Jesus" of the Book of Revelation. God's word in Genesis announces that all men and women are created in God's image; not just *some* races and racial types, but *all* bear the imprint of the creator and are enlivened by the breath of his one Spirit.

The Voice of the Church

This is the mystery of our Church, that all men and women are brothers and sisters, all one in Christ, all bear the image of the eternal God. The Church is truly universal, embracing all races, for it is to be "the visible sacrament of this saving unity" (Dogmatic Constitution on the Church, 9). The Church, moreover, follows the example of its founder and, "through her children, is one with men and women of every condition, but especially with the poor and the afflicted" (Decree on the Church's Missionary Activity, 12).

How great, therefore, is that sin of racism which weakens the Church's witness as the universal sign of unity among all peoples! How great the scandal given by racist Catholics who would make the body of Christ, the Church, a sign of racial oppression! Yet all too often the Church in our country has been for many a "white Church," a racist institution.

Each of us as Catholics must acknowledge a share in the mistakes and sins of the past. We have been prisoners of fear and prejudice. Many of us have preached the Gospel while closing our eyes to the racism it condemned. We have allowed conformity to replace compliance with social justice.

Eight Ways to Combat Racism

1. **Be open to a change of heart.** We should ask God's Spirit to remove all traces of racial prejudice from our hearts and learn to detect and overcome even those hidden cultural biases we are not aware of.
2. **Don't give in to xenophobia.** This is the unfounded fear or hatred of strangers, foreigners, members of other ethnic groups. Learn to appreciate and affirm, rather than distrust, the distinctive cultural values of each racial and ethnic community.
3. **Avoid racial stereotypes, slurs, jokes.** Correct any expressions or racist attitudes among family members and friends.
4. **Speak out against racial inequities everywhere.** For example, raise your voice against unjust housing practices and institutions, including those of the Church, which are not equal-opportunity employers.
5. **Examine racial attitudes within the Church.** Help see that members of all races get equal honor and respect and fair representation in leadership and decision-making positions on all levels.
6. **Support Catholic schools in the inner city.** Help bolster our commitment to Catholic education in minority neighborhoods.
7. **Back public policies which foster racial equality.** Support legislation aimed at authentic full employment, decent working conditions, adequate income, housing, education and health care for all.
8. **Keep the dream of a united world alive.** Work for the day when all races and nations can live side by side in peace, abhoring exploitation and joyfully sharing each other's precious yet diverse gifts.

These suggestions, drawn largely from the bishops' pastoral, were formulated by Catholic Update.

But past mistakes must not hinder the Church's response to the challenges of the present. Worldwide, the Church today is not just European and American; it is also African, Asian, Indian and Oceanic. It is western, eastern, northern and southern, black and also brown, white and also red and yellow. In our own country, one quarter of the Catholics are Spanish-speaking. A million black Catholics make Catholicism one of the largest denominations among black Americans today.

The prophetic voice of the Church, which is to be heard in every generation and even to the ends of the earth, must not be muted—especially not by the counter witness of some of its own people. Let the Church speak out, not only in the assemblies of the bishops, but in every diocese and parish in the land, in every chapel and religious house, in every school, in every social service agency, and in every institution that bears the name Catholic.

Therefore, let the Church proclaim for all to hear that the sin of racism defiles the image of God and degrades the sacred dignity of humankind, which has been revealed by the mystery of the Incarnation. Let all know that it is a terrible sin that mocks the cross of Christ and ridicules the Incarnation. For the brother and sister of our brother Jesus Christ are brother and sister to us.

How Racism Can Be Fought

Racism is not merely one sin among many; it is a radical evil dividing the human family and denying the new creation of a redeemed world. To struggle against it demands an equally radical transformation in our own minds and hearts as well as in the structure of our society. Conversion is the ever-present task of each Christian.

As individuals we should try to influence the attitudes of others by expressly rejecting racial stereotypes, racial slurs, racial jokes. We should influence the members of our families, especially our children, to be sensitive to the authentic human values and cultural contributions of each racial grouping in our country.

We should become more sensitive ourselves and thereby sensitize our acquaintances by learning more about how social structures inhibit the economic, educational and social advancement of the poor. We should make a personal commitment to join with others in political efforts to bring about changes on behalf of justice for those who are victims of such deprivation.

We urge that on all levels the Catholic Church in the United States examine its conscience regarding attitudes and behavior toward blacks, Hispanics, native Americans and Asians. We urge consideration of the evil of racism as it exists in the local Church and reflection upon the means of combating it. We urge scrupulous attention at every level to ensure that minority representation goes beyond mere tokenism and involves authentic sharing in responsibility and decision-making.

All too often in the very places where blacks, Hispanics, native Americans and Asians are numerous, the Church's officials and representatives, both clerical and lay, are predominantly white. Efforts to achieve racial balance in government, the media, the armed services and other crucial areas of secular life should not only be initiated but surpassed in the institutions and programs of the Catholic Church. Particular care should be taken to foster vocations among minority groups.

We see the value of fostering greater diversity of racial and minority-group representation in the hierarchy. Furthermore, we call for the adoption of an affirmative-action program in every diocese and religious institution.

We strongly urge that special attention be directed to the plight of undocumented workers (people who have crossed national borders and are working here without official permission) and that every effort be made to remove the fear and prejudice of which they are victims.

We ask in particular that Catholic institutions such as schools, universities, social service agencies and hospitals, where members of racial minorities are often employed in large numbers, review their policies to see that they faithfully conform to the Church's teaching on justice for workers and respect for their rights. We further recommend that Catholic institutions avoid the services of agencies and industries which refuse to take affirmative action to achieve equal opportunity and that the Church itself always be a model as an equal-opportunity employer.

We recommend that leadership-training programs be established on the local level in order to encourage effective leadership among racial minorities on all levels of the Church, local as well as national.

Finally, we urgently recommend the continuation and expansion of Catholic schools in the inner cities and other disadvantaged areas. No other form of Christian ministry has been more widely acclaimed or desperately sought by leaders of various racial communities. For a century and a half the Church in the United States has been distinguished by its efforts to educate the poor and disadvantaged, many of whom are not of the Catholic faith. That tradition continues today in—among other places—Catholic schools, where so many blacks, Hispanics, native Americans and Asians receive a form of education and formation which constitutes a key to greater freedom and dignity.

No sacrifice can be so great, no price can be so high, no short-range goals can be so important as to warrant the lessening of our commitment to Catholic education in minority neighborhoods. More affluent parishes should be made aware of this need and of their opportunity to share resources with the poor and needy in a way that recognizes the dignity of both giver and receiver.

Conclusion

There must be no turning back along the road of justice, no sighing for bygone times of privilege, no nostalgia for simple solutions from another age. For we are children of the age to come, when the first shall be last and the last first, when blessed are they who serve Christ the Lord in all his brothers and sisters, especially those who are poor and suffer injustice.

The complete unabridged version of the bishops' pastoral letter, "Brothers and Sisters to Us," can be obtained from the USCC, Publications Office, 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005.

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Next: **Lay Ministry**

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CATHOLIC
UPDATE

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An abbreviated version of

Economic Justice for All

The U.S. bishops' pastoral letter
"Catholic Social Teaching and the U.S. Economy"

Every perspective on economic life that is human, moral and Christian must be shaped by three questions: What does the economy do *for* people? What does it do *to* people? And how do people *participate* in it? The economy is a human reality: men and women working together to develop and care for the the whole of God's creation. All this work must serve the material and spiritual well-being of people.

There are many signs of hope in U.S. economic life today. There have also been failures—some of them massive and ugly: Poor and homeless people sleep in community shelters and in our church basements; the hungry line up in soup lines; unemployment gnaws at the self-respect of both middle-aged persons who have lost jobs and the young who cannot find them; families confront major new challenges: dwindling social supports for family stability, economic pressures that force both parents of young children to work outside the home; farmers face the loss of their land and way of life.

And beyond our own shores, the reality of 800 million people living in absolute poverty and 450 million malnourished or facing starvation casts an ominous shadow over all these hopes and problems at home. The investment of human creativity and material resources in the production of the weapons of war makes these economic problems even more difficult to solve. Defense department expenditures in the United States are almost $300 billion per year. The rivalry and mutual fear between superpowers divert into projects that threaten death, minds and money that could better human life.

We write, then, first of all to provide guidance for members of our own Church as they seek to form their consciences about economic matters. No one may claim the name Christian and be comfortable in the face of the hunger, homelessness, insecurity and injustice found in this country and the world. At the same time, we want to add our voice to the public debate about the directions in which the U.S. economy should be moving.

The Christian vision of economic life

Biblical perspectives God is the creator of heaven and earth (Genesis 14:19-22; Isaiah 40:28; 45:18). Fruitful harvests, bountiful flocks, a loving family, are God's blessings. At the summit of creation stands the creation of man and woman, made in God's image (Genesis 1:26-27). As such every human being possesses an inalienable dignity. Men and women are also to share in the creative activity of God. They are to be fruitful, to care for the earth (Genesis 2:15) and to have "dominion" over it (Genesis 1:28). Creation is a gift; women and men are to be faithful stewards in caring for the earth. The focal points of Israel's faith—creation, covenant and community—provide a foundation for reflection on issues of economic and social justice.

Jesus enters human history as God's anointed son who announces the nearness of the reign of God (Mark 1:9-14). He resists temptations of power and prestige. He warns against attempts to "lay up treasures on earth" (Matthew 6:19) and exhorts his followers not to be anxious about material goods but rather to seek first God's reign (Matthew 6:25-33).

When asked what was the greatest commandment, Jesus quoted the age-old Jewish affirmation of faith that God is One and to be loved with the whole heart, mind and soul (Deuteronomy 6:4-5) and immediately adds: "You shall love your neighbor as yourself" (Leviticus 19:18, Mark 12:28-34). This dual command of love is at the basis of all Christian morality. Near the end of his life Jesus offers a vivid picture of the last judgment (Matthew 25:31-46). All the nations of the world will be assembled and will be divided into those blessed who are welcomed into God's kingdom or those cursed who are sent to eternal punishment. The blessed are those who fed the hungry, gave drink to the thirsty, welcomed the stranger, clothed the naked and visited the sick and imprisoned; the cursed are those who neglected these works of mercy and love. Jesus is hidden in those most in need; to reject them is to reject God made manifest in history.

Though in the Gospels and in the New Testament as a whole the offer of salvation is extended to all peoples, Jesus takes the side of those most in need, physically and spiritually. The example of Jesus poses a number of challenges to the contemporary Church. It imposes a prophetic mandate to speak for those who have no one to speak for them, to be a defender of the defenseless, who in biblical terms are the poor. It also demands a compassionate vision that enables the Church to see things from the side of the poor and powerless, and to assess life-style policies and social institutions in terms of their impact on the poor. It summons the Church also to be an instrument in assisting people to experience the liberating power of God in their own lives, so that they may respond to the Gospel in freedom and in dignity.

Six moral principles of the pastoral letter

Drawing upon Scripture and the social teachings of the Church, the U.S. bishops focus on these key principles as a basis for a just economy:

1. **Every economic decision and institution must be judged in light of whether it protects or undermines the dignity of the human person.** The economy should serve people and not the other way around.
2. **Human dignity can be realized and protected only in community.** The obligation to "love our neighbor" has an individual dimension, but it also requires a broader social commitment to the common good.
3. **All people have a right to participate in the economic life of society.** It is wrong for a person or group to be unfairly excluded or unable to participate or contribute to the economy.
4. **All members of society have a special obligation to the poor and vulnerable.** As followers of Christ, we are challenged to make a fundamental "option for the poor"—to speak for the voiceless, to defend the defenseless.
5. **Human rights are the minimum conditions for life in community.** In Catholic teaching, human rights include not only civil and political rights (freedom of speech, worship, etc.), but also economic rights. As Pope John XXIII declared, all people have a right to life, food, clothing, shelter, rest, medical care, education and employment.
6. **Society as a whole, acting through public and private institutions, has the moral responsibility to enhance human dignity and protect human rights.** In addition to the clear responsibility of private institutions, government has an essential responsibility in this area.

—Condensed from "A Pastoral Message"
accompanying the economic pastoral

Working for greater justice: rights and duties. Pope John Paul II has stated that "human work is a key, probably the essential key, to the whole social question." It is in their daily work, however, that persons become the subjects and creators of the economic life of the nation and make their most important contributions to economic justice. All work has a threefold moral significance. First, it is a principal way that people exercise the distinctive human capacity for self-expression and self-realization. Second, it is the ordinary way for human beings to fulfill their material needs. Finally, work enables people to contribute to the well-being of the larger community. Work is not only for oneself. It is for one's family, for the nation and for the benefit of the entire human family.

We now point to the *specific rights and duties* of some of the persons and institutions whose work for justice will be particularly important to the future of the U.S. economy.

1. Working People and Labor Unions. Labor has great dignity, so great that all who are able to work are obligated to do so. All working people are called to contribute to the common good by seeking excellence in production and service. Because work is this important, people have a right to employment. In return for their labor, workers have a right to wages and other benefits sufficient to sustain life in dignity.

The way power is distributed in a free market economy frequently gives employers greater bargaining power than employees in the negotiation of labor contracts. Such unequal power may press workers into a choice between an inadequate wage and no wage at all. But justice, not charity, demands certain minimum guarantees. The provision of wages and other benefits sufficient to support a family in dignity is a basic necessity to prevent this exploitation of workers. The Church fully supports the right of workers to form unions or other associations to secure their rights to fair wages and working conditions. Along with the rights of workers and unions go a number of important responsibilities. Individual workers have obligations to their employers, and trade unions also have duties to society as a whole.

2. Owners and Managers. Property owners, managers and investors of financial capital must all contribute to creating a more just society. Securing economic justice depends heavily on the leadership of men and women in business and on wise investment by private enterprises. Pope John Paul II has pointed out, "The degree of well-being which society today enjoys would be unthinkable without the dynamic figure of the businessperson, whose function consists of organizing human labor and the means of production so as to give rise to the goods and services necessary for the prosperity and progress of the community." The freedom of entrepreneurship, business and finance should be protected, but the accountability of this freedom to the common good must be assured.

The Catholic tradition has long defended the right to private ownership of productive property. Support of private ownership does not mean, however, that anyone has the right to unlimited accumulation of wealth. As Pope Paul VI said in *On the Development of Peoples*, "Private property does not constitute for anyone an absolute or unconditioned right. No one is justified in keeping for his exclusive use what he does not need, when others lack necessities."

Transnational corporations and financial institutions can make

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positive contributions to development and global solidarity. Pope John Paul II has pointed out, however, that the desire to maximize profits and reduce the cost of natural resources and labor has often tempted these transnational enterprises to behavior that increases inequality and decreases the stability of the international order.

3. Citizens and Government. Society as a whole is responsible for building up the common good. But it is government's role to guarantee the minimum conditions that make this rich social activity possible, namely, human rights and justice. This obligation also falls on individual citizens as they choose their representatives and participate in shaping public opinion.

More specifically, it is the responsibility of all citizens, acting through their government, to assist and empower the poor, the disadvantaged, the handicapped and the unemployed. Government should assume a positive role in generating employment and establishing fair labor practices, in guaranteeing the provision and maintenance of the economy's infrastructure, such as roads, bridges, harbors, public means of communication and transport. It should regulate trade and commerce in the interest of fairness. Government may levy the taxes necessary to meet these responsibilities, and citizens have a moral obligation to pay those taxes. The way society responds to the needs of the poor through its public policies is the litmus test of its justice or injustice.

Selected economic policy issues

Our judgments and recommendations on specific economic issues do not carry the same moral authority as our statements of universal moral principles and formal Church teaching. We expect and welcome debate on our specific policy recommendations and yet want them to be given serious consideration by Catholics as they determine whether their own moral judgments are consistent with the Gospel and with Catholic social teaching.

Employment. Full employment is the foundation of a just economy. The most urgent priority for domestic economic policy is the creation of new jobs with adequate pay and decent working conditions. We must make it possible as a nation for everyone who is seeking a job to find employment within a reasonable amount of time. Employment is a basic right. The importance of this right is evident in the fact that for most people employment is crucial to self-realization and essential to the fulfillment of material needs.

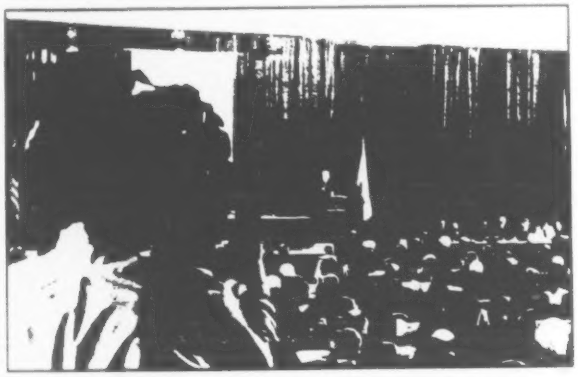
Our own experiences with the individuals, families and communities that suffer the burdens of unemployment compel us to the conviction that as a nation we simply cannot afford to have millions of able-bodied men and women unemployed. We cannot afford the economic costs, the social dislocation and the enormous human tragedies caused by unemployment.

Poverty. More than 33 million Americans—about one in every seven people in our nation—are poor by the government's official definition. The norms of human dignity and the preferential option for the poor compel us to confront this issue with a sense of urgency. As pastors we have seen firsthand the faces of poverty in our midst. Homeless people roam city streets in tattered clothing and sleep in doorways or on subway grates at night. Many of these are former mental patients released from state hospitals. Millions of children are so poorly nourished that their physical and mental development are seriously harmed.

The past 20 years have witnessed a dramatic increase in the number of women in poverty. This includes women raising children alone as well as women with inadequate income following divorce, widowhood or retirement. Blacks are about three times more likely to be poor than whites. While one of every nine white Americans is poor, one of every three blacks and Native Americans and more than one of every four Hispanics are poor. Despite the gains which have been made toward racial equality, prejudice and discrimination in our own time as well as the effects of past discrimination continue to exclude many members of racial minorities from the mainstream of American life.

We now wish to propose several elements which we believe are necessary for a national strategy to deal with poverty:

- The first line of attack against poverty must be to build and sustain a healthy economy that provides employment opportunities at just wages for all adults who are able to work.
- Vigorous actions should be undertaken to remove barriers to full and equal employment for women and minorities.
- Self-help efforts among the poor should be fostered.
- The tax system should be continually evaluated in terms of its impact on the poor.
- All of society should make a much stronger commitment to education for the poor. We pledge to continue the effort to make Catholic schools models of education for the poor.
- Policies and programs at all levels should support the strength and stability of families, especially those adversely affected by the economy.
- A thorough reform of the nation's welfare and income-support programs should be undertaken.



Archbishop Rembert Weakland guides economic pastoral toward approval, by 225-9 vote, Washington, D.C., November 13, 1986.

Food and agriculture. We are concerned that the nation's food system may be in jeopardy as increasing numbers of farm bankruptcies and foreclosures result in increased concentration of land ownership. We are likewise concerned about the increasing damage to natural resources resulting from many modern agricultural practices: the overconsumption of water, the depletion of topsoil and the pollution of land and water. Finally, we are concerned about the stark reality of world hunger in spite of food surpluses. Our food production system is clearly in need of evaluation and reform.

Moderate-sized farms operated by families on a full-time basis should be preserved and their economic viability protected. Similarly, small farms and part-time farming, particularly in areas close to cities, should be encouraged. There is genuine social and economic value in maintaining a wide distribution in the ownership of productive property. The democratization of decision making and control of the land resulting from wide distribution of farm ownership are protections against concentration of power.

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The U.S. economy and the developing nations.

Traditional Catholic teaching regarding global interdependence emphasizes the dignity of the human person, the unity of the human family, the universally beneficial purpose of the goods of the earth, the need to pursue the international common good, as well as the common good of each nation, and the imperative of distributive justice.

Our emphasis on the preferential option for the poor moves us to focus our attention mainly on U.S. relations with the Third World. Unless conscious steps are taken toward protecting human dignity and fostering human solidarity in these relationships, we can look forward to increased conflict and inequity, threatening the fragile economies of these relatively poor nations far more than our own relatively strong one.

The U.S. approach to the developing countries needs urgently to be changed; a country as large, rich and powerful as ours has a moral obligation to lead in helping to reduce poverty in the Third World. The world food problem represents a special urgency. In order to pursue justice and peace on a global scale we call for a U.S. international economic policy designed to empower people everywhere and enable them to continue to develop a sense of their own worth, improve the quality of their lives and ensure that the benefits of economic growth are shared equitably.

A new American experiment: partnership

For over 200 years the United States has been engaged in a bold experiment in democracy. Completing the unfinished business of the American experiment will call for new forms of cooperation and partnership among those whose daily work is the source of the prosperity and justice of the nation. The United States prides itself on both its competitive sense of initiative and its spirit of teamwork. Today a greater spirit of partnership and teamwork is needed; competition alone will not do the job.

Every business, from the smallest to the largest, including farms and ranches, depends on many different persons and groups for its success: workers, managers, owners or shareholders, suppliers, customers, creditors, the local community and the wider society. New forms of partnership between workers and managers are one means for developing greater participation and accountability within firms. Several arrangements are gaining increasing support in the United States: profit sharing by the workers in a firm; enabling employees to become company stockholders; granting employees greater participation in determining the conditions of work; cooperative ownership of the firm by all who work within it.

Fulfilling our Christian commitment

The Gospel confers on each Christian the vocation to love God and neighbor in ways that bear fruit in the life of society. The transformation of social structures begins with and is always accompanied by a conversion of the heart. As disciples of Christ each of us is called to a deep personal conversion and to "action on behalf of justice and participation in the transformation of the world."

Challenging U.S. economic life with the Christian vision calls for a deeper awareness of the integral connection between worship and the world of work. The unity of work and worship finds expression in a unique way in the Eucharist. The body of Christ which worshipers receive in Communion is also a reminder of the reconciling power of Jesus' death on the Cross. It empowers them to work to heal the brokenness of society and human relationships and to grow in a spirit of self-giving for others.

Holiness is not limited to the sanctuary or to moments of private prayer. Through their competency and by their activity, lay men and women have the vocation to bring the light of the Gospel to economic affairs, "so that the world may be filled with the Spirit of Christ and may more effectively attain its destiny in justice, in love and in peace." At times we will be called upon to say no to the cultural manifestations that emphasize values and aims that are selfish, wasteful and opposed to the Scriptures.

The Church as model of justice. Although all members of the Church are economic actors every day in their individual lives, they also play an economic role united together as Church. On the parish and diocesan level, through its agencies and institutions, the Church employs many people; it has investments; it has extensive properties for worship and mission. All the moral principles that govern the just operation of any economic endeavor apply to the Church and its agencies and institutions; indeed the Church should be exemplary.

We bishops commit ourselves to the principle that those who serve the Church—laity, clergy and religious—should receive a sufficient livelihood and the social benefits provided by responsible employers in our nation. These obligations, however, cannot be met without the increased contributions of all the members of the Church. All Church institutions must also fully recognize the rights of employees to organize and bargain collectively with the institution through whatever association or organization they freely choose.

The use of Church property demands special attention today. The Church must be sensitive to the image the possession of such large facilities often projects, namely, that it is wealthy and extravagant in the use of its resources. This image can be overcome only by clear public accountability of its financial holdings, of its properties and their use and of the services it renders to its members and to society at large.

We are called to be members of a new covenant of love. Love implies concern for all—especially the poor—and a continued search for those social and economic structures that permit everyone to share in a community that is part of a redeemed creation (Romans 8:21-23).

Editor's Note: *This highly-condensed version of the U.S. bishops' economic pastoral by Catholic Update is not intended as a substitute for reading the complete document but as an overview of major points. We encourage readers to study the entire document, which can be ordered from: Office of Publishing Services, U.S.C.C., 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. Toll-free number is 1-800-235-USCC. Single copies $4.45 (includes postage and handling).*

Next: Why Must I Suffer? by Jack Wintz, O.F.M.

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How to:

Start & Sustain a Sister Church Relationship

Getting started

1) Build on what's already been done. Many congregations already have some level of contact with another local church of different racial/ethnic background.

2) If not, explore the acquaintances which clergy or lay leaders have with individuals in other congregations, to see if a corporate relationship could develop.

3) Check to see if an ecumenical agency in your city is presently fostering such partnerships. Helpful mechanisms or structures may already be in place.

4) Pairing with another congregation in your own neighborhood brings distinct advantages, giving you the opportunity later on of acting together on an issue that affects your neighborhood. (The National Conference of Christians and Jews, for instance, recommends pairings of congregations with "common community concerns; geographical, cultural and theological proximity; lay leadership of the program with pastoral support; open minds; and a desire to learn from one another and to work at a mutually agreeable pace.")

Moving forward

5) Be accountable to your own congregation's leadership. Check in with appropriate structures in your congregation: pastor, missions committee, deacons, etc. Explain the idea and get their reactions—and their blessing. The advance work can be done by one person (or small group), but eventually you want the entire congregation to "buy into" this relationship.

6) Move forward with determination, but not necessarily with speed. Friendships take time to develop.

7) Whether starting from scratch or building on an existing relationship, your church should assign one or two leaders (clergy or lay) to explore an expanded relationship with counterparts at your "sister" church.

8) Articulate why you feel such a relationship would be beneficial for your congregation. Have in mind, too, a few ideas—concrete ways the two congregations might relate. Mention them in your conversations with leaders from the other congregation, as a way to illustrate what you have in mind. But do so in tentative tones.

9) Most importantly, be prepared to *listen* at least as much as you speak. Remember: you're seeking to build a relationship, not a program.

Some mutual activities

10) Don't be afraid to start modestly. Pulpit and choir exchanges can be an effective way to begin. *Just don't let your relationship stop there.*

11) Consider a ritual acknowledgement of your sister church relationship. For instance, structure into a Sunday morning worship an announcement and prayer of blessing for this partnership. Have members of your sister church present, including them as leaders.

12) Plan a joint potluck lunch or dinner. Use this as an occasion to briefly tell the histories of both congregations and allow members to meet and mingle.

13) Plan one or more joint special services together around some special dates. For instance: Martin Luther King Jr.'s birthday, Holy Week services, Easter eve prayer meeting or Easter morning sunrise service, Thanksgiving, Christmas, etc.

14) If either congregation is predominantly White, this sister church relationship should function as a means of educating its members on the history of other racial/ethnic groups that compose your country. Search the calendar for dates of other special significance.

15) Those in Canada and the U.S., in particular, could use their country's patriotic holidays to celebrate the multi-racial character of their nation.

16) Plan a week-long simultaneous Bible study.

17) Make sure both congregations have a "key contact," someone to whom information about special events in each church could be sent for announcement in the other church. For instance, if your church has a special speaker (other than Sunday morning), make sure it's promoted in your sister church.

18) If your church has a newsletter, make sure one or more in your sister church is on the mailing list.

19) If your church has regularly scheduled meetings of special interest groups (e.g., women's or men's groups, etc.), encourage attendance from members of your sister church. Plan a joint meeting at some point.

20) Coordinate and plan joint meetings, trips, etc., of the two congregations' youth groups. View together a film of special significance; take a camping trip, etc.

21) Generally speaking, make a list of all the various sub-groups within your congregation. Encourage each of them to discuss and plan some mutual event with their counterpart in your sister church. Your goal is to involve as many as possible—and get each to take the initiative on their own.

22) Create a special worship banner, one which lists the names of both congregations. Rotate it between the two congregations.

23) Pray for your sister congregation, by name, on a regular basis in worship.

24) In what mission projects is your sister congregation involved? Can your congregation participate?

25) Start a "meals group" (see the story about Beulah-Prescott in this issue). Pair up members in your congregations to eat in each other's homes once a month for a

year. As Jerry Self says (see Austin Heights/Zion Hill story), there's "more Kingdom work done around the table than in pulpits and pews."

26) Ask for a few volunteers in your congregation to commit to attending Sunday worship (or other regular gatherings) of your sister church. For instance, four or five from your church would worship with your sister church once a month or once a quarter for one year.

27) If your sister church is aligned with the same denomination as your church, join them in participating in denominational programs or activities. If of another denomination, use that fact to get to know their denomination's history and emphases.

28) Find out what issues most concern your sister church. Educate your church in those areas, and then seek dialogue to gain a different perspective.

29) While programing and planning can be helpful, recognize as well the value of simply having unstructured occasions for members to be together.

30) The list of ideas could be endless. Read the ones above as a way to trigger your own imagination. Chances are good you will end up with ideas unique and especially appropriate to your own situation.

Some general principles

31) David Forbes (see Pullen Memorial/Martin Street story) advises: First, prayerfully determine what you want from the experience—why put these people in this relationship at this time? Second, be sensitive to the differences among the churches and the people, for they do exist. Third, don't expect miracles without a "concomitant willingness to engage in miraculous levels of energy and patience." Finally, "Be aware racism has placed a scar on community central in its making, and no amount of goodwill will eradicate that pattern quickly."

32) Honesty in communication is essential. The deeper the relationship, the more frank you should be. Don't dodge the tough issues where disagreement might emerge.

33) Partnership involves both content *and process*. Kyle Childress (see Austin Heights/Zion Hill story) cautions: "It is inevitable that when we go to their meetings, work on their projects, get on their schedule, become concerned with their needs, that we will want to start making changes, to 'improve' the way things are done. But it is not ours to change. We are not in control. It is healthy for us to experience being on someone else's agenda."

34) Don't be surprised at perceived "inconsistencies." Some congregations may be very traditional in some areas, very innovative in others. Consistency, like beauty, is in the eye of the beholder.

35) Finally, ask yourself if you're willing to enter this relationship not to "help somebody," but to have God help you, to allow the Spirit to shake up the way you view the world and God's presence therein. If not, then put this issue of *PeaceWork* in with the other paper to be recycled.

—Ken Sehested

PEACEWORK / MAY-JUNE/JULY-AUGUST 1990

> "What can people do about their prejudices? I think if people really get serious about this, they can refuse to live their lives in isolated, homogeneous groups. It's important to be willing to go into situations where you know you're going to find people of a different class, a different educational background, or a different race."
>
> *—Catherine Meeks, African-American theologian*

> "We shall never be as the poor. We shall never sufficiently participate in their passion. At most we can be their allies and bring up the rear. We can be committed to their cause, but never shall we be part and parcel of their crucified lives. And we are still learning. We must grow a great deal if we hope to reach their stature and deserve their communion!"
>
> —Leonardo Boff, *When Theology Listens to the Poor*

For the complete 24-page issue of PEACEWORK on "Domestic Sister Churches" in which are described a number of specific "pairings" of urban and suburban churches, write the Baptist Peace Fellowship of North America, 499 Patterson St., Memphis, TN 38111

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IMPLEMENTATION OF HIGH SCHOOL SERVICE PROGRAMS

(from "Implementation of Service Programs in Jesuit Secondary Schools" was developed by Charles D. Roberts, S.J., as a special project for the Jesuit Secondary Education Association and reprinted here with their permission. It draws on the Christian service experiences of many Jesuit high schools over several years.)

I. Some Preliminary Decisions

A. A Course or Special Status Project

The structuring of such a service program could take the form of a "course" - either elective or required - or it could be given a "special status." As a course, service projects could be planned for a year, a trimester, as a "mini" course, or as a "senior project." In terms of a "special status," such service programs could be structured as a part or the whole of a day in a "cycle" or a school week-day.

For example, Jesuit College Prep in Dallas has implemented a program in which 100 hours of community service are required of seniors; though credit is given for the program, it is not structured as a course. Cheverus High School in Portland, Maine, has structured service programs in terms of well-organized "May Projects" for seniors, which are required for graduation though no academic credit is given. Gonzaga Prep School in Spokane, on the other hand, has found it helpful to structure its service program in terms of a religious studies course in which seniors are required to volunteer four hours per week over a nine-week period. Moreover, each student involved meets weekly with his faculty supervisor and fellow classmates in a complementary seminar.

B. Job Description of the Program Director

1. We know from the survey returns that, depending upon different priorities as well as upon a given school's resources, that the director would either be salaried for full-time or part-time, or would work simply as a volunteer; would either be an independent department head, or affiliated with some other department(s) such as religious and/or social studies.

2. Several qualities should be looked for in the selection process: personal commitment to and enthusiasm for this kind of program, stemming from a personal Christian commitment to social responsibility. The latter is important since such a program is intended to reach beyond the level of simple humanism to the deeper one of a Christian commitment. Sensitivity to the needs of others, patience with human foibles and limitations, steadfastness in purpose, and energy - sustained by a real commitment - to carry a program through from the beginning stages to the end would be a few of the requisite qualities. Moreover, it would be essential that a director not only accept, but encourage, collaboration with others as well as a healthy criticism of his own direction and of the progress of the program as a whole.

3. One specific job description included seven elements:

   — to make programs available to the students,

   — to work closely with the students, monitoring their work,

   — to supervise and evaluate their performances,

   — to visit agencies and seek their evaluation of students' performances,

   — to encourage underclassmen, teachers, and parents to become involved in social areas,

   — to co-ordinate tutoring programs, and

   — to direct summer Operation Upgrade Program.

II. Preparation of the Program

A. Preliminary Stage

1. The preliminary stage of planning would generally be concerned with the explanation of a service program's goals and aims to, as well as in consultation with, those who would be central to the program - first, the school community (faculty, students, parents, and alumni) and, second, the community-at-large (local authorities, representatives of agencies) which might be served and even representatives of those who would be served through those agencies. The value of such extensive collaboration would be: first, to garner interest and support for the program on as wide a basis as possible; second, to encourage adult participation which would give an added impetus to students; and third, to canvass as many ideas, suggestions, potential obstacles, etc. as possible in order to gain a realistic picture of the local situation.

2. The final step of this preliminary stage would be to form a planning/steering committee (in conjunction with the director) with representatives from all parties concerned (faculty, students, parents, etc.), and to allocate sufficient office space, staff and budgeting as would make the program's success feasible.

B. Immediate Stage (director and committee)

1. Canvass the needs of local community through public and private agencies as well as through individual contacts.

2. Make a careful selection of viable options for students according to the value of the option as a learning experience in accord with the program's goals, the value of the service in accord with the community needs, student interest, the availability to a number of students over a period of time, and possibilities for group work.

3. Select "coordinators" for each project option selected, from among interested faculty members, parents, and alumni (where possible). Their responsibilities would include on-the-scene supervision of students working at a particular project, liaison between program director and agency director, evaluation of student/agency progress, and possibly providing transportation for the students. Again, the wider the participation, the better since such a selection would assure mature collaboration, would give an example of adult commitment, and it would strengthen the reality of a "social community." A student working at a particular project could be selected as "assistant project coordinator."

4. Structure contacts with agencies to be served, which would include the matching of coordinators with agency directors, and the working out of clear and specified goals in a "contract" between the agency director and the particular project coordinator, in consultation with the program director and committee. Such contract should include objectives of student service in the agency, a description of services to be rendered, time and places, mutual responsibilities, modes of evaluation, duration of commitment, etc. and they should be signed by all the parties involved, e.g., the agency director, project coordinator, student, program director, administration representative, and the parents of the student involved. Such formal contracts should help to impress the student with the importance and seriousness of his or her undertaking, as well as to clarify the objectives of his/her hours of service.

5. Collate a detailed catalogue of project options and contracts.

6. Allow students to make a few preliminary choices of options according to their interests;

7. Arrange individual interviews between each student and his/her project coordinator to help the student make a final choice;

8. Make a final matching of students with options.

9. Coordinate and review the final selections, having consulted (where necessary) with individual project coordinators beforehand. Flexibility should allow for choices to be changed for good reason as the program develops.

III. Execution of the Program

A. Coordination and In-Service Training

As the various project options are put into effect, coordination of activities is essential. In-service training for students such as individual and/or group interviews with the agency director, documentary materials, audio-visuals, selected readings, surveys, etc. would provide students with at least a modicum of "professional" preparation for their field work. This preparation will help the student to profit more by the experiential learning.

B. Consultation

Moreover, the actual implementation of the various options of a service program should include on-the-spot consultation among students and the agency director, the project coordinator, and the program director. It should also include regular consultation among the program director, the project coordinators, and the agency directors. Finally, a viable program would include regular progress report/evaluation meetings between the program director and committee.

C. Theological Reflection

1. As the field work progresses, students should be helped to integrate their experience by means of a carefully worked-out program for personal theological reflection along the lines of Christian commitment through social action. Faculty mentors and project coordinators can help students to reflect upon these new experiences through seminars, weekend retreats, group dynamics, etc. Classes, too, such as religious and social studies can help to integrate the reflection by coordinating readings, guest speakers, audio-visuals, etc.

2. Fruitful reflection demands pointed questions to stimulate thought and to lead to a clarification of values. Depending upon the local situation of a given school community as well as upon those involved in the service program, specific questions for reflection should be drawn up for the various aspects of the program, according to the goals established at the outset. Questions should probe the participants' role in the service program in light of his/her Christian commitment, helping the individual to note the strong points as well as the limitations involved in serious Christian action, be it personal or be it related to human organizations. Some pertinent questions in the "journal" or "log" which the individual student keeps might include:

— How did I feel today? comfortable? scared? lost?
— How do the clients react to me? Explain.
— I have the most trouble doing.... Explain why
— What are the situations at your job that really make you angry? impatient? happy and satisfied?
— What do these answers tell you about yourself?
— Has the placement affected your values? lifestyle? future plans?
— Since this program began, do you feel you have grown in responsibility? Explain.

One student, working with the elderly, reflected:

"I found out one important thing for me personally. I found that the senior citizen and the teenager are very much alike in one respect. That is, many times we are both rejected because of our age. This was important to me because it showed me a big problem with our society that I never realized before."

After working on a team in Appalachia, another student commented:

> "I learned basic construction skills, but that does not begin to say what I learned from the people I came in contact with. I came down with the attitude that I was going to save Appalachia, but Appalachia saved me. The people there did not have much materially but they shared whatever they had. They were so happy and hopeful in their hard struggle, and I was having trouble making it back home with everything that had been given me. They had an astounding amount of faith in Jesus, and this increased my own faith. Before my experience in Appalachia, there was much pessimism in my life, now there is love and hope."

IV. Evaluation of the Program

Final reflection and evaluation offers students a chance to catch a sweeping view of their growth experience, measuring the difference between the first reaction to their work and their later attitudes. Reflection during the program should have helped students to perceive an initial broadening of mind and heart. Final reflection and evaluation also allows for a built-in improvement of the program for the coming semester, year, etc.

Part of the worth of evaluation is the reflection which it stimulates on the part of the evaluators. Thus, the very process of evaluatory reflection should be seen as a growth experience for as many of those who are involved as possible. Accordingly, the process of evaluation could be achieved by the students involved, the agency directors, the coordinators, the program director and committee, the faculty, the administration, the parents of the students involved, and those alumni associated with the program. Thus, reflecting at many different levels and from many different age groups, a plethora of perspectives would help to reap as much fruit as possible from the program, as well as be a source for mutual growth in what Christian commitment entails.

V. Successes and Failures in Implementing a Service Program

In light of the above model of a service program as a part of an experiential curriculum for Jesuit secondary schools, I should like to canvass a few of the most representative "successes" and "failures" of service programs as reported in the survey. Such "experience" should prove helpful to schools developing their own programs - to profit by the successes of others as well as to avoid the pitfalls common to many programs getting under way.

A. Reflections from Specific Schools

1. Jesuit High School in Tampa reported that, since its program was fully voluntary, it had not reached the very students for which it was designed. There was also some difficulty in getting students to stay with a particular program or agency. Therefore, the school decided to experiment with the program on a mandatory basis.

2. Another high school saw its program's greatest weakness as a lack of sufficient support for the students involved in the program due to the fact that, of the several faculty members who were originally involved in the program, only a few have maintained any real contact with it, so that the director himself was too over-extended to be able to carry through with a sufficient on-going supervision.

3. Marquette University High School reported that both advisors and students complained that two weeks was not enough time for their senior projects, that a month or even an entire quarter would better facilitate the needs of all involved; and Gonzaga Prep reported that the one-hour released time per day was insufficient for the program since that hour would include transportation both ways, etc.

4. Strake Jesuit College Prep noted two elements that had been particularly helpful. The first was a summer staff for the program which acts as a liaison between initial spring planning for the coming school year and the actual initiation of the service projects in the fall. The summer staff plans, makes contracts, coordinates and, in general, saves much valuable time that would otherwise have to be spent at the beginning of the school year. This summer staff became a reality because of a grant which the school received. Secondly, since the program had two directors, they were able to increase the number of students in the program as well as agency contacts, and "team" direction allowed for greater interaction and mutual reflection in planning.

B. Personal Observation and Recommendations

1. If our schools are to put highest priority on religious development and Christian commitment, such a priority could well be mirrored by establishing a service program on a departmental status, at least equal to any other department in the school. As such, a full-time director (department head) should be hired along the lines of the qualities suggested in an earlier part of this report. Moreover, it would be advantageous for such a department to be coordinated as fully as possible with other aspects of the school's curriculum, especially religious and social studies, so as to facilitate a fuller understanding on the part of the students of the real land intricate relationships which exist between Christian and social commitment.

2. I would suggest that, though "hours" (or some such equivalent) of active participation in service programs be required for graduation from a Jesuit secondary school, academic credit not be given for the program, so that the distinction between "course work" and personal commitment be maintained.

3. I would suggest that such a program perdure over an extended period of time to allow for greater growth in an integration of new experiences on the part of the student. Individual options could be planned for a semester or for a year, which would allow students the necessary time for growth in reactions to new stimuli as well as series of different experiences in different option over the stretch of a student's high school career. Such duration would also be more feasible for any serious work which agencies could then organize. It would further allow for greater real benefit to the local community.

   If such service programs were to be structured into a curriculum on a rather comprehensive scale, then a part of a particular weekday could be designated for such activities (this would be the case whether a particular school uses a regular five-day schedule or a "cycle" system). For example, a specific morning every week or ever other week (e.g., "Wednesday") could be designated for field work. The afternoons could then be used for reflection groups, complementary religious and/or social studies courses, group seminars, etc. Those not involved in the program at that time (e.g., many younger students, several faculty members, etc.) could use the time for student activities, extra-curriculars, preparatory seminars for student who will soon be included within the service program, private interviews with students, counselling, departmental meetings, departmental in-service training, advisory periods, etc.

4. I would suggest that the planning/steering committee be composed of representatives from the entire school community. For example, the program director, an administration official, a faculty member, two student council representatives, a parent, and an alumnus (preferable one employed by on of the agencies which the program would serve, so that he/she could "double" as an agency director on the committee). I would suggest two student representatives (perhaps a junior and a senior) so that the adult preponderance on the committee be not overwhelming. It would have to be decided whether such a committee of seven would simply advise the director or have the authority to vote on issue.

5. I would stress that reflective evaluatory sessions be an on-going process within the program and that they be as integrated as possible with other disciplines and other aspects of the school life. Forms such as seminars, classes, liturgies, retreats, reflection weekends, advisory groups, interviews, counseling, etc. could be geared to assure a process of growth in the students' experiential education.

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